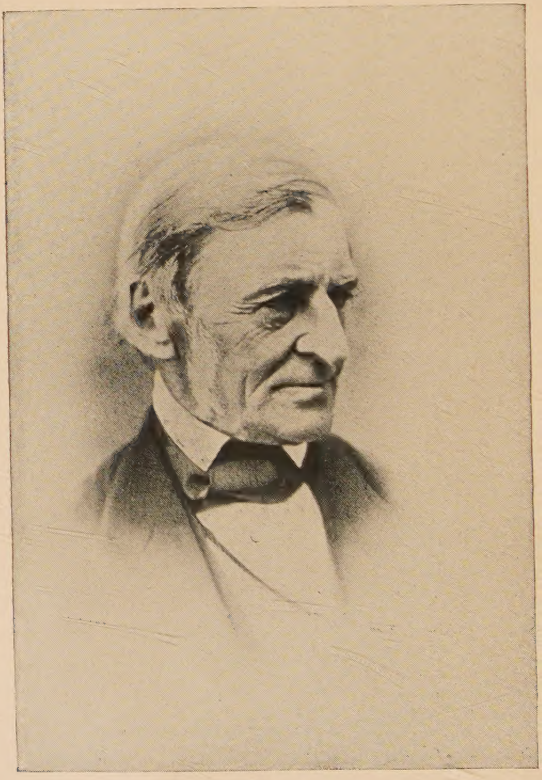

Ralph Waldo Emerson.

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# HANDY DICTIONARY

OF

# PROSE QUOTATIONS

COMPILED BY

GEORGE W. POWERS

AUTHOR OF "IMPORTANT EVENTS," ETC.

NEW YORK
THOMAS Y. CROWELL & CO.
PUBLISHERS

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# PREFACE.

In this Handy Dictionary of Prose Quotations the compiler has sought to put into a book of convenient size for ready use brief extracts from the sayings of many writers on topics which interest the reading and thinking public. The selections cover a wide range, from the precepts of the Chinese philosopher Confucius to the latest utterances of Senator Hoar on "Imperialism," and of Prince von Bismarck on the destiny of the United States. The extracts number 2138, and are chosen from the writings of 368 authors, chiefly American and British. In addition to the interest in the topics illustrated, it is believed this little volume will give the reader a good idea of the force of the principal words of our language as employed by the masters of English literature. Many large collections of well-established authority have been drawn from, especially the very full "Dictionary of Prose Quotations," by Anna L. Ward (published by Messrs. T. Y. Crowell & Co.). Recent authors have been consulted, and such selections made as were thought suitable to illustrate the topics under consideration. To his predeces-

sors in this line the compiler is under obligation, and they will receive the thanks therefor of one whose labors as a proofreader for many years have been lightened by their work. The Index of Authors gives the birthplace, and date of birth and death, of the writers. The Index to Quotations indicates the leading thought of the extract. These indexes, which are full and complete, have been carefully prepared by Mrs. Grace E. Powers, who has also rendered valuable assistance in preparing the work for the press and in reading the proofs.

G. W. P.

DORCHESTER, MASS., *July*, 1901.

# HANDY DICTIONARY OF PROSE QUOTATIONS.

## A.

**Ability.**

As we advance in life, we learn the limits of our abilities. FROUDE: *Short Studies on Great Subjects. Education.*
1

There is great ability in knowing how to conceal one's ability.
2 LA ROCHEFOUCAULD: *Reflections.* No. 245.

Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life.
3 MARCUS AURELIUS: *Meditations*, iii., 11.

**Abundance.**

Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.
4 NEW TESTAMENT: *Mark* xxv. 29.

**Acquaintance.**

If a man is worth knowing at all, he is worth knowing well.
5 ALEXANDER SMITH: *Dreamthorp.*

**Action.**

A perfect feeling eventuates in some form of action. Action is the right outlet of emotion.

6 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.

7 LOWELL: *Rousseau and the Sentimentalists.*

What the Puritans gave the world was not thought, but action.

8 WENDELL PHILLIPS: *Speech*, Dec. 21, 1855.

When Demosthenes was asked what was the first part of oratory, he answered, "Action;" and which was the second, he replied, "Action;" and which was the third, he still answered, "Action."

9 PLUTARCH: *Lives of the Ten Orators.*

**Actors.**

Oh, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that neither having the accent of Christians, nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made men, and not made them well, they imitated humanity so abominably.

10 SHAKS.: *Hamlet*, Act iii., Sc. 2

**Admiration.**

Great men are still admirable; I say there is, at bottom, nothing else admirable.

11 CARLYLE: *Heroes and Hero Worship.*

That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it.

12 MACAULAY: *On Bunyan's Pilgrim's Progress*, 1831.

Admiration is an art which we must learn.

13 GEORGE P. UPTON: *Memories.* (Translated from the German.)

**Adversity.**

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

14 CARLYLE: *Heroes and Hero Worship.*

There is no education like adversity.

15 DISRAELI (*Earl of Beaconsfield*): *Endymion*, Ch. 61.

In the adversity of our best friends we always find something which is not wholly displeasing to us.

16 LA ROCHEFOUCAULD: *Reflections.* No. 15.

**Advice.**

Had I been present at the creation, I would have given some useful hints for the better ordering of the universe.

17 ALPHONSO THE WISE.

The advice that is wanted is generally unwelcome, and that which is not wanted is evidently impertinent.

18 DR. JOHNSON: *Letters to and from the Late Samuel Johnson.*

He who gives advice to a self-conceited man stands himself in need of counsel from another.

19 SAADI: *The Gulistan*, Ch. 8. *Rules for Conduct in Life.* No. 27.

**Affectation.**

Affectation is as necessary to the mind, as dress is to the body.

20 HAZLITT: *Characteristics.* No. 157.

**Affections.**

Our affections are our life. We live by these. They supply our warmth.

21 CHANNING: *Note-book. Friendship.*

Set your affections on things above, not on things on the earth.

22 NEW TESTAMENT: *Colossians* iii. 2.

**Age.**

Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things, — old wood best to burn, old wine to drink, old friends to trust, and old authors to read.

23 BACON: *Apothegms.* No. 97.

Every age has its pleasures, its style of wit, and its own ways.

24 BOILEAU: *The Art of Poetry*, Can. iii., 374.

Age . . . is a matter of feeling, not of years

25 GEORGE WILLIAM CURTIS: *Prue and I.*

Some smack of age in you, some relish of the saltness of time.

26 SHAKS.: 2 *Henry IV.*, Act i., Sc. 2.

**Ambition.**

Ambition can creep as well as soar. The pride of no person in a flourishing condition is more justly to be dreaded than that of him who is mean and cringing under a doubtful and unprosperous fortune. BURKE: *Letters on a Regicide Peace.*

27 Letter iii. 1797.

Ambition has its disappointments to sour us, but never the good fortune to satisfy us; its appetite grows keener by indulgence, and all we can gratify it with at present serves but the more to inflame its insatiable desires.

28 BENJAMIN FRANKLIN: *On True Happiness.*

Ambition is of a higher and more heroic strain than avarice. Its objects are nobler, and the means by which it attains its ends less mechanical.

29 HAZLITT: *Table Talk.* Second Series, Pt. i., Essay x.

**America.**

If any one attempts to haul down the American flag, shoot him on the spot.

30 JOHN A. DIX: *An Official Despatch, Jan.* 29, 1861.

America has furnished to the world the character of Washington: And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind.

31 DANIEL WEBSTER: *Completion of Bunker Hill Monument, June* 17, 1843.

I was born an American; I will live an American; I shall die an American.

32 DANIEL WEBSTER: *Speech, July* 17, 1850.

**Amiability.**

Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy.

33 BURTON: *Anatomy of Melancholy,* Pt. iii., Sec. i., Mem. 1, Subs. 2.

**Amity.**

With him who knocks at the door of peace, seek not hostility.

34 SAADI: *The Gulistan*, Ch. 8. *Rules for Conduct in Life.* No. 14.

**Amusement.**

Amusement to an observing mind is study.

35 DISRAELI (EARL OF BEACONSFIELD): *Contarini Fleming*, Pt. i., Ch. 23.

I am a great friend to public amusements, for they keep people from vice.

36 DR. JOHNSON: *Boswell's Life of Johnson*, II. 169.

**Ancestry.**

A man who has ancestors is like a representative of the past.

37 BULWER-LYTTON: *The Lady of Lyons*, Act ii., Sc. 1.

Conceal not the meanness of thy family, nor think it disgraceful to be descended from peasants; for when it is seen that thou art not thyself ashamed, none will endeavor to make thee so.

38 CERVANTES: *Don Quixote*, Pt. ii., Ch. 43. (*Jarvis, Translator.*)

Our ancestors are very good kind of folks; but they are the last people I should choose to have a visiting acquaintance with.

39 SHERIDAN: *The Rivals*, Act iv., Sc. 1.

Think of your ancestors and your posterity.

40 TACITUS: *Agricola*, 32.

**Anger.**

Anger is a bow that will shoot sometimes where another feeling will not.

41 HENRY WARD BEECHER: *Life Thoughts.*

The flame of anger, bright and brief, sharpens the barb of Love.

42 LANDOR: *Miscellaneous.* LXVI.

The anger of lovers renews the strength of love.

43 PUBLIUS SYRUS: *Maxim* 24.

**Angling.**

Angling is somewhat like poetry, — men are to be born so.

44 IZAAK WALTON: *The Complete Angler*, Pt. i., Ch. 1.

**Annals.**

Happy the people whose annals are blank in history-books.

45 CARLYLE: *Life of Frederick the Great*, Bk. xvi., Ch. 1.

**Antipathy.**

There is one species of terror which those who are unwilling to suffer the reproach of cowardice have wisely dignified with the name of *antipathy*.

46 DR. JOHNSON: *Rambler*. No. 126.

**Antiquity.**

Nothing is old but the mind.

47 EMERSON: *Letters and Social Aims. Progress of Culture.*

**Anxiety.**

There is much unnecessary anxiety in the world, which is apt too hastily to calculate the consequences of any unforeseen event, quite forgetting that, acute as it is in observation, the world, where the future is concerned, is generally wrong.

48 DISRAELI (EARL OF BEACONSFIELD): *Lothair*, Ch. 86.

**Apologies.**

Apologizing, — a very desperate habit, — one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his shortcomings is from his apology.

49 HOLMES: *The Professor at the Breakfast-Table*, Ch. 6.

**Appearance.**

If appearances are deceitful, then they do not deserve any confidence when they assert what appears to them to be true.

50 DIOGENES LAERTIUS: *Pyrrho*, xi.

Judge not according to the appearance.

51 NEW TESTAMENT: *John* viii. 24.

**Appetite.**

My appetite comes to me while eating.

52 MONTAIGNE: Bk. iii., Ch. ix., *Of Vanity*.

Put a knife to thy throat, if thou be a man given to appetite.

53 OLD TESTAMENT: *Proverbs* xxiii. 2.

**Applause.**

Applause is the spur of noble minds, the end and aim of weak ones.

54 COLTON: *Lacon*.

**Apprehension.**

It is worse to apprehend than to suffer.

55 LA BRUYÈRE: *Characters. Of Man*.

In apprehension how like a god!

56 SHAKS.: *Hamlet*, Act ii., Sc. 2.

**Arbiter.**

His own character is the arbiter of every one's fortune.

57 PUBLIUS SYRUS: *Maxim* 283.

**Architecture.**

Great edifices, like great mountains, are the work of ages.

58 VICTOR HUGO: *Notre Dame*, Bk. iii., Ch. 1.

Architecture is a creation of the human intellect, adding to the stores of beauty in the world.

59 THOMAS STARR KING: *The White Hills. Lake Winnipiseogee.*

Architecture is the art which so disposes and adorns the edifices raised by man for whatsoever uses, that the sight of them contributes to his mental health, power, and pleasure.

60 RUSKIN: *The Seven Lamps of Arch.*, Ch. 1.

**Argument.**

A knock-down argument: 'tis but a word and a blow.

61 DRYDEN: *Amphitryon*, Act i., Sc. 1.

There is no good in arguing with the inevitable.

62 LOWELL: *Democracy. Address, Birmingham, Eng., Oct.* 6, 1884.

The truth is always the strongest argument.

63 SOPHOCLES: *Phædra, Frag.* 737.

**Aristocracy.**

Natural aristocracy is the eminence of men over their fellows in real mind and soul.

64 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

A social life which worships money, and pursues social distinction as its aim, is, in spirit and in fact, an aristocracy.

65 J. G. HOLLAND: *Plain Talks on Familiar Subjects. II. Fashion.*

**Arms.**

If I were an American, as I am an Englishman, while a foreign troop was landed in my country I never would lay down my arms, — never! never! never!

66 WILLIAM PITT, EARL OF CHATHAM: *Speech, Nov.* 18, 1777.

It behooves a prudent person to make trial of everything before arms.

67 TERENCE: *Eunuchus*, Act iv., Sc. 7, 19.

**Art.**

Art can never give the rules that make an art.

68 BURKE: *The Sublime and Beautiful*, 1756. Pt. i., Sec. 19.

Art is an absolute mistress; she will not be coquetted with or slighted; she requires the most entire self-devotion, and she repays with grand triumphs.

69 CHARLOTTE CUSHMAN: *Charlotte Cushman* (*American Actors Series*), Ch. 10.

The conscious utterance of thought by speech or action, to any end, is art.

70 EMERSON: *Society and Solitude. Art.*

Art is higher than nations, older than many centuries.

71 HIGGINSON: *Atlantic Essays. A Plea for Culture.* 1867.

Art is nothing more than the shadow of humanity. HENRY JAMES: *Lectures and Miscellanies.*

72 Lect. iii. *Universality in Art.*

The beautiful is the most useful in art; but the sublime in art is the most helpful to morals, for it elevates the mind.

73 JOUBERT: *Pensées.* No. 326. (*Attwell, Tr.*)

Art does not represent things falsely, but truly as they appear to mankind.

74 RUSKIN: *The Stones of Venice. The Fall*, Ch. 2.

**Artists.**

Every artist dips his brush in his own soul, and paints his own nature into his pictures.

75 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas.

76 RUSKIN: *Modern Painters*, Pt. i., Sec. i., Ch. 2.

**Ascent.**

The ascents from particular to general are all successive, and each step of the ascent requires time and labor.

77 JOHN STUART MILL: *System of Logic.*

**Aspersion.**

There, sir, an attack upon my language! What do you think of that? An aspersion upon my parts of speech!

78 SHERIDAN: *The Rivals*, Act iii., Sc. 3.

**Aspiration.**

Aspiration sees only one side of every question; possession many.

79 LOWELL: *Among My Books. New England Two Centuries Ago.*

**Assassination.**

Assassination has never changed the history of the world.

80 DISRAELI (EARL OF BEACONSFIELD): *Speech, May*, 1865.

**Assault.**

I would have thought her spirit had been invincible against all assaults of affection.

81 SHAKS.: *Much Ado*, Act ii., Sc. 3.

**Assent.**

Assent I have described to be a mental assertion: in its very nature, then, it is of the mind, and not of the lips.

82 JOHN H. NEWMAN: *Grammar of Assent.*

**Assertion.**

The capacity of jelly to guide forces, which Professor Huxley says is a fact of the profoundest significance to him, is not a fact at all, but merely an assertion.

83 BEALE: *Protoplasm*, p. 85.

**Assiduity.**

By marvellous assiduity he [Pickering] was able to lead two lives, *one* producing the fruits of earth, the other those of immortality.

84 CHARLES SUMNER: *Orations*, i., 140.

**Association.**

There are many objects of great value to man, which cannot be attained by unconnected individuals, but must be attained, if attained at all, by association.

85 DANIEL WEBSTER: *Speech at Pittsburg, July*, 1833.

**Assumption.**

The assumption of a final cause in the structure of each part of animals and plants is as inevitable as the assumption of a final cause for every event.

86 WHEWELL: *Novanum Organ. Renovatum.*

**Assurance.**

God Almighty cannot prevent me from winning a victory to-day.

87 GEN. JOSEPH HOOKER: *Letter to President Abraham Lincoln, the day previous to the fight at Chancellorsville.*

**Atheist.**

Though a man declares himself an atheist, it in no way alters his obligations.

88 HENRY WARD BEECHER: *Life Thoughts.*

**Athens.**

Wherever literature consoles sorrow or assuages pain; wherever it brings gladness to eyes which fail with wakefulness and tears, and ache for the dark house and the long sleep, — there is exhibited in its noblest form the immortal influence of Athens.

89 MACAULAY: *On Mitford's History of Greece*, 1824.

**Attachment.**

Cromwell had to determine whether he would put to hazard the attachment of his party, the attachment of his army, . . . to save a prince whom no engagement could bind.

90 MACAULAY: *History of England*, Ch. 1.

**Attention.**

A trained pianist will play a new piece of music at sight, and perhaps have so much attention to spare that he can talk with you at the same time.

91 JOHN FISKE: *Excurs. of an Evolutionist.*

**Attestation.**

The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.

92 STEELE: *Spectator.* No. 188.

**Attitude.**

When one maintains his proper attitude in life, he does not long after externals. What would you have, O man?

93 EPICTETUS: *Discourses*, Ch. 21.

**Attraction.**

Setting the attraction of my good parts aside, I have no other charm.

94 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 2.

**Attribution.**

His [God's] relative personality is shadowed forth by the attribution to him of love, anger, and other human feelings and sentiments.

95 SIR JOHN W. DAWSON: *Origin of the World.*

**Attrition.**

These were people trained by attrition with many influences.

96 E. S. PHELPS: *Beyond the Gates.*

**Audacity.**

Stubborn audacity is the last refuge of guilt.

97 DR. JOHNSON: *Works.* IX. 115. (Ed. 1825.)

**Augmentation.**

He does smile his face into more lines than are in the new map with the augmentation of the Indies.

98 SHAKS.: *Tw. Night*, Act iii., Sc. 2.

**Austerity.**

There is no show of mercy in him. He carried his austerity beyond the bounds of humanity.

99 E. P. WHIPPLE: *Essays and Reviews*, i., 20.

**Authenticity.**

We compare the narrative with the account of the times when it was composed and are satisfied with the authenticity of its leading anecdotes.

100 MILMAN: *Latin Christianity*, i., 3.

**Authors.**

Writers, especially when they act in a body, and in one direction, have great influence on the public mind. BURKE: *Reflections on the Revolution in*
101 *France.*

Every author, in some degree, portrays himself in his works, even be it against his will.
102 GOETHE: *The Poet's Year.*

The chief glory of every people arises from its authors.
103 DR. JOHNSON: *Works.* V. 49. (Ed. 1825.)

Authors' lives in general are not uniform, they are strangely checkered by vicissitudes; and even were the outward circumstances uniform, the inward struggles must still be various.
104 GEORGE HENRY LEWES: *The Spanish Drama*, Ch. 2.

**Autocracy.**

Man's will, that great seat of freedom, that with a kind of autocracy and supremacy within itself commands its own actions.
105 ROBERT SOUTH: *Sermons*, vii., 1.

**Autumn.**

Magnificent Autumn! He comes not like a pilgrim, clad in russet weeds. He comes not like a hermit, clad in gray. But he comes like a warrior, with the stain of blood upon his brazen mail. His crimson scarf is rent. His scarlet banner drips with gore. His step is like a flail upon the threshing-floor.
106 LONGFELLOW: *Prose Works.* Appendix II. *The Blank Book of a Country Schoolmaster.* XVII. *Autumn.*

**Availability.**

We do not choose our own candidate, no, nor any other man's first choice, — but only the available candidate, whom perhaps no man loves.

107 EMERSON: *Miscellanies*, p. 401.

**Avarice.**

Avarice, or the desire of gain, is a universal passion, which operates at all times, at all places, and upon all persons.

108 HUME: *Essays.* XIII. *Of the Rise and the Progress of the Arts and Sciences.*

**Aversion.**

Nothing is stronger than aversion.

109 WYCHERLEY: *The Gentleman Dancing-Master*, Act i., Sc. 1.

**Awkwardness.**

God may forgive sins, he said, but awkwardness has no forgiveness in heaven or earth.

110 EMERSON: *Society and Solitude.*

**Azure.**

A little speck of azure has widened in the western heavens.

111 HAWTHORNE: *Twice-Told Tales*, Ch. 1.

## B.

**Babble.**

Making merry in odd tones, and a babble of outlandish words.

112 HAWTHORNE: *Old Manse*, Ch. 2.

**Bachelor.**

When I said I would die a bachelor, I did not think I should live till I were married.

113 SHAKS.: *Much Ado*, Act ii., Sc. 3.

**Bachelorhood.**

Keeping in bachelorhood those least likely to be long-lived.

114 HERBERT SPENCER: *Study of Sociology.*

**Backbiters.**

Satirists describe the age, and backbiters assign their descriptions to private men.

115 STEELE: *Tatler.* No. 24.

**Backbone.**

The civilization is cheap and weak which has not the backbone of conscience in it.

116 JAMES FREEMAN CLARKE: *Self-Culture.*

**Backsliding.**

Our backslidings are many; we have sinned against thee.

117 OLD TESTAMENT: *Jeremiah* xiv. 7.

**Backwards.**

There is a period of life when we go backwards as we advance.

118 ROUSSEAU: *Émile*, l. ii.

**Balancing.**

Though I am well satisfied that it is not in my power to balance accounts with my Maker, I am resolved, however, to turn all my endeavors that way.

119 ADDISON: *Spectator.*

**Ballads.**

Homer himself must beg if he want means, and as by report sometimes he did "go from door to door and sing ballads, with a company of boys about him."

120 BURTON: *Anatomy of Melancholy*, Pt. i., Sec. ii., Mem. 4, Subs. 7.

I know a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.

121 ANDREW FLETCHER: *Letter to the Marquis of Montrose, the Earl of Rothes, etc.*

**Balm.**

Is there no balm in Gilead? Is there no physician there?

122 OLD TESTAMENT: *Jeremiah* viii. 22.

**Balsam.**

Is this the balsam that the usuring senate pours into captain's wounds?

123 SHAKS.: *Timon of A.*, Act iii., Sc. 5.

**Banners.**

Terrible as an army with banners.

124 OLD TESTAMENT: *S. of Solomon*, vi. 4, 10.

**Battle.**

What a charming thing's a battle!

125 ISAAC BICKERSTAFF: *Recruiting Serjeant*, Sc. 4.

**Beards.**

He that hath a beard is more than a youth, and he that hath no beard is less than a man.

126 SHAKS.: *Much Ado*, Act ii., Sc. 1.

Sir, you have the most insinuating manner, but indeed you should get rid of that odious beard — one might as well kiss a hedgehog.

127 SHERIDAN: *The Duenna*, Act ii., Sc. 2.

**Beauty.**

Beauty is based on reason.

128 AMIEL: *Journal, May* 23, 1863.

Beauty without grace is the hook without the bait. Beauty, without expression, tires.

129 EMERSON: *Conduct of Life. Beauty.*

Beauty is a welcome guest everywhere.

130 GOETHE: *Elective Affinities*, Pt. i., Ch. 4.

Does not beauty confer a benefit upon us, even by the simple fact of being beautiful?

131 VICTOR HUGO: *The Toilers of the Sea*, Pt. i., Bk. iii., Ch. 1.

Whatever is in any way beautiful hath its source of beauty in itself, and is complete in itself; praise forms no part of it. So it is none the worse nor the better for being praised.

132 MARCUS AURELIUS: *Meditations*, iv., 20.

If we can perceive beauty in everything of God's doing, we may argue that we have reached the true perception of its universal laws.

133 RUSKIN: *Modern Painters*, Pt. iii., Ch. 3.

Beauty alone confers happiness on all, and under its influence every being forgets that he is limited.

134 SCHILLER: *Essays, Æsthetical and Philosophical.* Letter xxvii.

The worship of beauty, though beauty be itself transformed and incarnate in shapes diverse without end, must be simple and absolute, hence only must the believer expect profit or reward.

135 SWINBURNE: *Essays and Studies. Notes on Some Pictures of* 1868.

**Beginning.**

As the proverb says, 'a good beginning is half the business,' and 'to have begun well' is praised by all.

136 PLATO: *Laws*, vi., 2. (Stephens.)

**Behavior.**

There is nothing settled in manners, but the laws of behavior yield to the energy of the individual.

137 EMERSON: *Essays. Manners.*

**Belief.**

No iron chain, nor outward force of any kind, could ever compel the soul of man to believe or to disbelieve: it is his own indefeasible right, that judgment of his; he will reign and believe there by the grace of God alone!

138 CARLYLE: *Heroes and Hero Worship. The Hero as a Priest.*

**Benevolence.**

Disinterestedness is the divine notion of perfection; disinterested benevolence is the supreme ideal.

139 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Benevolence is the tranquil habitation of man, and righteousness is his straight path.

140 MENCIUS: *Works*, Bk. iv., Pt. i., Ch. 10.

**Bible.**

The Bible is the great family chronicle of the Jews.

141 HEINE: *Wit, Wisdom, and Pathos. From the "Travel-Pictures, Italy."*

The English Bible, — a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.

142 MACAULAY: *On John Dryden*, 1828.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.

143 DANIEL WEBSTER: *Speech, Charlestown, Mass., June* 17, 1843.

**Biography.**

There is no kind of writing, which has truth and instruction for its main object, so interesting and popular, on the whole, as biography.

144 WILLIAM H. PRESCOTT: *Biographical and Critical Miscellanies. Sir Walter Scott.*

**Birds.**

Never look for birds of this year in the nests of the last.

145 CERVANTES: *Don Quixote*, Pt. ii., Ch. 74.

A bird of the air shall carry the voice, and that which hath wings shall tell the matter.

146 OLD TESTAMENT: *Ecclesiastes* x. 20.

**Blessings.**

Blessings may appear under the shape of pains, losses, and disappointments, but let him have patience, and he will see them in their proper figure.

147 ADDISON: *The Guardian*. No. 117.

**Blood.**

Blood of the martyrs is the seed of the Church.

148 TERTULLIAN: *Apologeticus*, c. 50.

**Blushes.**

Better a blush in the face than a blot in the heart.

149 CERVANTES: *Don Quixote*, Pt. ii., Bk. iii., Ch. 44. (*Jarvis, Translator.*)

**Boasting.**

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

150 OLD TESTAMENT: *Proverbs* xxvii. 1.

**Bone.**

It will not out of the flesh that is bred in the bone.

151 JOHN HEYWOOD: *Proverbes*, Pt. ii., Ch. 8.

**Books.**

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.

152 ADDISON: *The Spectator*. No. 166.

There is no time in life when books do not influence a man.

153 WALTER BESANT: *Books Which Have Influenced Me.*

The true university of these days is a collection of books.

154 CARLYLE: *Heroes and Hero Worship. The Hero as Man of Letters.*

There are men that will make you books, and turn them loose into the world, with as much dispatch as they would do a dish of fritters.

155 CERVANTES: *Don Quixote*, Pt. ii., Ch. 3.

Books are the best things, well used; abused, among the worst.

156 EMERSON: *Miscellanies. The American Scholar*. Cambridge, Mass., Aug. 31, 1837.

Oh that mine adversary had written a book.

157 OLD TESTAMENT: *Job* xxxi. 35.

**Bores.**

All men are bores, except when we want them. There never was but one man whom I would trust with my latch-key.

158 HOLMES: *The Autocrat*, Ch. 1.

**Borrowing.**

If you would know the value of money, go and try to borrow some, for he that goes a-borrowing goes a-sorrowing.

159 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Boys.**

Of all animals the boy is the most unmanageable, inasmuch as he has the fountain of reason in him not yet regulated.

160 PLATO: *Laws*, vii., 14. (Stephens, p. 808, *D.*)

When one asked him [Agesilaus] what boys should learn, "That," said he, "which they shall use when men."

161 PLUTARCH: *Laconic Apophthegms of Agesilaus the Great.*

**Brains.**

The brain may devise laws for the blood, but a hot temper leaps o'er a cold decree.

162 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Brawling.**

It is better to dwell in a corner of the housetop than with a brawling woman in a wide house.

163 OLD TESTAMENT: *Proverbs* xxi. 9.

**Bravery.**

A brave man inspires others to heroism, but his own courage is not diminished when it enters into other souls: it is stimulated and invigorated.

164 WASHINGTON GLADDEN: *Things Old and New. III. Nature and Spirit.*

**Bread.**

Cast thy bread upon the waters; for thou shalt find it after many days.

165 OLD TESTAMENT: *Ecclesiastes* xi. 1.

I won't quarrel with my bread and butter.

166 SWIFT: *Polite Conversation, Dialogue* i.

Bread is the staff of life.

167 SWIFT: *A Tale of a Tub. Preface.*

**Breath.**

Spare your breath to cool your porridge.

168 RABELAIS: Bk. v., Ch. 28.

**Bribery.**

In my opinion it is less shameful for a king to be overcome by force of arms than by bribery.

169 SALLUST: *Jugurtha*, ex.

**Buffoonery.**

Buffoonery is often want of wit.

170 LA BRUYÈRE: *Characters. Of Society and Conversation* (*Rowe, Translator*).

**Bulwarks.**

Equal and exact justice to all men, of whatever state or persuasion, religious or political: peace, commerce, and honest friendship with all nations, — entangling alliances with none: the support of the State governments in all their rights, as the most competent administrations for our domestic concerns, are the surest bulwarks against anti-republican tendencies.

171 THOMAS JEFFERSON: *First Inaugural Address, March* 4, 1801.

**Burdens.**

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

172 DR. JOHNSON: *The Idler*. No. 30.

**Business.**

That which is everybody's business is nobody's business.

173 IZAAK WALTON: *The Complete Angler*, Pt. i., Ch. 2

**Busybodies.**

And withal they learn to be idle, wandering about from house to house; and not only idle, but

tattlers also and busybodies, speaking things which they ought not.

174 NEW TESTAMENT: 1 *Timothy* v. 13.

**Butter.**

She looketh as butter would not melt in her mouth.

175 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 10.

## C.

**Calamity.**

Public calamity is a mighty leveller.

176 BURKE: *Speech, March* 22, 1775. *On Conciliation with America.*

Fortune is not satisfied with inflicting one calamity.

177 PUBLIUS SYRUS: *Maxim* 274.

**Calculations.**

Nowhere are our calculations more frequently upset than in war.

178 LIVY: *Histories*, xxx., 30.

**Calumny.**

Be thou as chaste as ice and pure as snow, thou shalt not escape calumny.

179 SHAKS.: *Hamlet*, Act iii., Sc. 1.

**Cant.**

Of all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting!

180 LAURENCE STERNE: *Tristram Shandy* (orig. ed.), Vol. iii., Ch. 12.

**Care.**

Want of care does us more damage than want of knowledge.

181 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Hang sorrow, care'll kill a cat.

182 BEN JONSON: *Every Man in His Humor*, Act i., Sc. 3.

How happy the life unembarrassed by the cares of business!

183 PUBLIUS SYRUS: *Maxim* 725.

Care is an enemy to life.

184 SHAKS.: *Tw. Night*, Act i., Sc. 3.

**Caste.**

A man should, whatever happens, keep to his own caste, race, and breed. Let the White go to the White and the Black to the Black. Then, whatever trouble falls is in the ordinary course of things — neither sudden, alien, nor unexpected.

185 RUDYARD KIPLING: *Plain Tales from the Hills. Beyond the Pale.*

**Castle.**

For a man's house is his castle.

186 SIR EDWARD COKE: *Third Institute*, p. 162.

**Cause.**

It is a maxim in all philosophy, that causes which do not appear are to be considered as not existing.

187 HUME: *Essays. XX. Of National Characters.*

I am not only witty in myself, but the cause that wit is in other men.

188 SHAKS.: 2 *Henry IV.*, Act i., Sc. 1.

There is occasions and causes why and wherefore in all things.

189 SHAKS.: *Henry V.*, Act v., Sc. 2.

A noble cause doth ease much a grievous case.

190 SIR PHILIP SIDNEY: *Arcadia*, Bk. i.

**Caution.**

The cautious seldom err.

191 CONFUCIUS: *Analects*, Bk. iv. Ch. 23. (*Legge, Translator.*)

**Censure.**

Censure is the tax a man pays to the public for being eminent.

192 SWIFT: *Thoughts on Various Subjects.*

**Chaff.**

I can tell where my own shoe pinches me; and you must not think, sir, to catch old birds with chaff.

193 CERVANTES: *Don Quixote*, Pt. i., Bk. iv., Ch. 5.

His reasons are as two grains of wheat hid in two bushels of chaff.

194 SHAKS.: *M. of Venice*, Act i., Sc. 1.

**Chance.**

Chance generally favors the prudent.

195 JOUBERT: *Pensées.* No. 147. (*Attwell, Translator.*)

I moreover affirm that our wisdom itself, and wisest consultations, for the most part commit themselves to the conduct of chance.

196 MONTAIGNE: Bk. iii., Ch. 8, *Of the Art of Conversation.*

**Change.**

Change is inevitable in a progressive country. Change is constant.

197 DISRAELI (EARL OF BEACONSFIELD): *Speech at Conservative Banquet, Edinburgh, Oct.* 29, 1867.

Such is the state of life that none are happy but by the anticipation of change. The change itself

is nothing: when we have made it the next wish is to change again.

198 DR. JOHNSON: *Rasselas*, Ch. 47.

**Chapel.**

For where God built a church, there the Devil would also build a chapel.

199 MARTIN LUTHER: *Table-Talk*, lxvii.

**Chapter.**

And so on to the end of the chapter.

200 RABELAIS: Bk. v., Ch. 10.

**Character.**

Character is a fact, and that is much in a world of pretence and concession.

201 A. BRONSON ALCOTT: *Table Talk. III. Pursuits. One's Star.*

Character must be kept bright, as well as clean.

202 LORD CHESTERFIELD: *Letters to His Son. London, Jan.* 8, 1750.

Character is higher than intellect. . . . A great soul will be strong to live, as well as to think.

203 EMERSON: *The American Scholar.*

I'm called away by particular business, but I leave my character behind me.

204 SHERIDAN: *The School for Scandal*, Act ii., Sc. 2.

**Charity.**

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may

achieve and cherish a just and lasting peace among ourselves, and with all nations.

205 LINCOLN: *Second Inaug. Address*, 1865.

Charity shall cover the multitude of sins.

206 NEW TESTAMENT: 1 *Peter* iv. 8.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

207 NEW TESTAMENT: 1 *Corinthians* xiii. 1.

**Chastity.**

The very ice of chastity is in them.

208 SHAKS.: *As You Like It*, Act iii., Sc. 4.

**Cheating.**

It is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time.

209 EMERSON: *Essays. Compensation.*

**Cheerfulness.**

A merry heart maketh a cheerful countenance.

210 OLD TESTAMENT: *Proverbs* xv. 13.

Laughing cheerfulness throws sunlight on all the paths of life.

211 RICHTER: *Lavana. Fourth Fragment*, Ch. 4, Sec. 97. (*A. H., Translator.*)

**Childhood.**

A happy childhood is the pledge of a ripe manhood.

212 A. BRONSON ALCOTT: *Table Talk. Nurture.*

Childhood has no forebodings; but then it is soothed by no memories of outlived sorrow.

213 GEORGE ELIOT: *The Mill on the Floss.*

**Children.**

Children sweeten labors, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.

214 BACON: *Essays. Of Parents and Children.*

Ah, there are no longer any children!

215 MOLIÈRE: *Le Malade Imaginaire*, Act iii., Sc. 11.

**Chivalry.**

But the age of chivalry is gone; that of sophisters, economists, and calculators has succeeded.

216 BURKE: *Reflections on the Revolution in France*, vol. iii., p. 331.

**Choice.**

God offers to every man his choice between truth and repose.

217 EMERSON: *Essays. Intellect.*

Where there is no choice, we do well to make no difficulty.

218 GEORGE MACDONALD: *Sir Gibbie*, Ch. 11.

**Christianity.**

Christianity is simply the ideal form of manhood represented to us by Jesus Christ.

219 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Christianity is the bringing of God to man, and of man to God.

220 PHILLIPS BROOKS: *Sermons. V. The Soul's Refuge in God.*

**Christians.**

Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles, and

that their differences are trivial, and rather political than religious.

221 DR. JOHNSON: *Boswell's Life of Johnson*, Vol. ii., Ch. 5. 1763.

Whatever makes men good Christians makes them good citizens.

222 DANIEL WEBSTER: *Discourse, Plymouth, Dec.* 22, 1820.

**Christmas.**

And I *do* come home at Christmas. We all do, or we all should. We all come home, or ought to come home, for a short holiday — the longer, the better — from the great boarding-school, where we are for ever working at our arithmetical slates, to take, and give a rest.

223 DICKENS: *Christmas Stories.*

**Church.**

I recognize in the church an institution thoroughly, sincerely catholic, adapted to all climes and to all ages.

224 DISRAELI (*Earl of Beaconsfield*): *Sybil.*

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example.

225 DR. JOHNSON: *Life of Milton.*

**Circumlocution.**

Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving HOW NOT TO DO IT.

226 DICKENS: *Little Dorrit*, Bk. ii., Ch. 10.

**Circumstances.**

Circumstances alter cases.

227 THOMAS C. HALIBURTON ("*Sam Slick*"): *The Old Judge*, Ch. 15.

Circumstances do not make a man weak, but they show what mann r of man he is.

228 THOMAS À KEMPIS: *De Imitatione Christi*, i., 16, 4.

**Cities.**

If cities were built by the sound of music, then some edifices would appear to be constructed by grave, solemn tones; others to have danced forth to light, fantastic airs.

229 HAWTHORNE: *American Note-Books.*

**Civilization.**

What is civilization? I answer, the power of good women.

230 EMERSON: *Miscellanies. Woman.*

Civilization obeys the same law as the ocean; it has its ebb and its flow, and where it advances on one shore it recedes on the other.

231 LORD LYTTON: *Speeches. XIV. Leeds Mechanics' Institution, Jan.* 25, 1854.

**Cleanliness.**

Cleanness of body was ever esteemed to proceed from a due reverence to God.

232 BACON: *Advancement of Learning*, Bk. ii.

Certainly this is a duty, not a sin. "Cleanliness is indeed next to godliness."

233 JOHN WESLEY: *Sermon xcii. On Dress.*

**Cleverness.**

Cleverness is serviceable for everything, sufficient for nothing.

234 AMIEL: *Journal, Feb.* 16, 1868.

**Clouds.**

Thus we play the fools with the time, and the spirits of the wise sit in the clouds and mock us.

235 SHAKS.: 2 *Henry IV.*, Act ii., Sc. 2.

**Cobwebs.**

I can look sharp as well as another, and let me alone to keep the cobwebs out of my eyes.

236 CERVANTES: *Don Quixote*, Pt. ii., Ch. 33.

**Coin.**

Silver and gold are not the only coin; virtue too passes current all over the world.

237 EURIPIDES: *Œdipus.* Frag. 546.

**Color.**

Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn.

238 RUSKIN: *Stones of Venice. Sea Stories.*

**Comfort.**

Comfort is the god of this world, but comfort it will never obtain by making it an object.

239 E. P. WHIPPLE: *Literature and Life. Intellectual Health and Disease.*

**Companionship.**

They are never alone that are accompanied with noble thoughts.

240 SIR PHILIP SIDNEY: *Arcadia*, Bk. i.

**Company.**

To keep good company, especially at our first setting out, is the way to receive good impressions.

241 LORD CHESTERFIELD: *Advice to His Son.*

**Comparison.**

Comparisons made between wit and wit, courage and courage, beauty and beauty, birth and birth, are always odious and ill taken.

242 CERVANTES: *Don Quixote*, Pt. ii., Ch. 1.

Comparisons are odorous.
243 SHAKS.: *Much Ado*, Act iii., Sc. 5.

**Compass.**
There are no points of the compass on the chart of true patriotism.
244 ROBERT C. WINTHROP: *Letter to Boston Commercial Club in* 1879.

**Compatriots.**
Not because Socrates said so, . . . I look upon all men as my compatriots.
245 MONTAIGNE: Bk. iii., Ch. 9. *Of Vanity.*

**Compensation.**
There is a remedy for every wrong, and a satisfaction for every soul.
246 EMERSON: *Letters and Social Aims.*

**Competency.**
Superfluity comes sooner by white hairs, but competency lives longer.
247 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Compliments.**
Compliments are in their place only where there is full as much of weakness as of merit.
248 LANDOR: *Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

**Conceit.**
Conceit is the most incurable disease that is known to the human soul.
249 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Wiser in his own conceit than seven men that can render a reason.
250 OLD TESTAMENT: *Proverbs* xxvi. 16.

**Conclusion.**

Oh, most lame and impotent conclusion!

251 SHAKS.: *Othello*, Act ii., Sc. 1.

**Condition.**

It is a condition which confronts us — not a theory.

252 GROVER CLEVELAND: *An. Message*, 1887.

**Conference.**

Reading maketh a full man, conference a ready man, and writing an exact man.

253 BACON: *Essays. Of Studies.*

**Confidence.**

Trust men, and they will be true to you; treat them greatly, and they will show themselves great.

254 EMERSON: *Essays. Prudence.*

Confidence is a plant of slow growth in an aged bosom.

255 WILLIAM PITT (EARL OF CHATHAM): *Speech, Jan.* 14, 1766.

**Conflict.**

It is an irrepressible conflict between opposing and enduring forces.

256 WILLIAM H. SEWARD: *Speech, Oct.* 25, 1858.

**Conscience.**

The conscience is the most elastic material in the world. To-day you cannot stretch it over a mole-hill, to-morrow it hides a mountain.

257 BULWER-LYTTON: *Ernest Maltravers*, Bk. i., Ch. 7.

Trust that man in nothing who has not a conscience in everything.

258 LAURENCE STERNE: *Sermon* xxvii.

**Consecration.**

Consecration is going out into the world where God Almighty is, and using every power for his glory.

259 HENRY WARD BEECHER: *Life Thoughts.*

But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here.

260 LINCOLN: *Speech at Gettysburg*, 1863.

**Consistency.**

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

261 EMERSON: *Essays, Self-Reliance.*

**Constancy.**

I would have men of such constancy put to sea, that their business might be everything, and their intent everywhere; for that's it that always makes a good voyage of nothing.

262 SHAKS.: *Tw. Night*, Act ii., Sc. 4.

**Contempt.**

Wrongs are often forgiven, but contempt never is; our pride remembers it forever.

263 LORD CHESTERFIELD: *Advice to His Son. Knowledge of the World.*

Contempt is a kind of gangrene which, if it seizes one part of a character, corrupts all the rest by degrees.

264 DR. JOHNSON: *Works*, VIII. 47.

**Contentment.**

Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying of wealth, but in subtracting men's desires.

265 THOMAS FULLER: *The Holy and Profane States. The Holy State. Of Contentment.*

**Conversation.**

Conversation is the music of the mind, an intellectual orchestra, where all the instruments should bear a part, but where none should play together.

266 COLTON: *Lacon.*

When you are in company, talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers.

267 LORD CHESTERFIELD: *Advice to His Son. Rules for Conversation.*

**Co-operation.**

We are born for co-operation, like the feet, the hands, the eyelids, and the upper and lower jaws.

268 MARCUS AURELIUS: *Quod sibi ipsi*, ii., 1.

**Corporations.**

They cannot commit treason, nor be outlawed, nor excommunicated, for they have no souls.

269 SIR EDWARD COKE: *Case of Sutton's Hospital*, x. Rep. 32.

No government has the moral right to invest a company of men with powers which enable them to coin money out of the needs of the people, and which practically doom the people to suffering or to unquestioning acquiescence in their exactions.

270 GEORGE C. LORIMER: *Christianity in the Nineteenth Century. The Church and Society*

**Counsel.**

Who cannot give good counsel? 'Tis cheap, it costs them nothing.

271 BURTON: *Anatomy of Melancholy*, Pt. ii.

**Country.**

Indeed, I tremble for my country when I reflect that God is just.

272 THOMAS JEFFERSON: *Notes on Virginia.*

Let our object be our country, our whole country, and nothing but our country.

273 DANIEL WEBSTER: *Address on Laying the Corner-stone of Bunker Hill Monument.*

**Courage.**

Courage, considered in itself or without reference to its causes, is no virtue, and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs and with which it is conjoined.

274 WILLIAM ELLERY CHANNING: *Discourse*, 1835. *War.*

To bear other people's afflictions, every one has courage enough and to spare.

275 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Courtesy.**

Life is not so short but that there is always time enough for courtesy.

276 EMERSON: *Letters and Social Aims.*

**Covetousness.**

Covetousness is ever attended with solicitude and anxiety.

277 BENJAMIN FRANKLIN: *On True Happiness, Penn. Gazette, Nov.* 20, 1735.

**Cowardice.**

He who fears to venture as far as his heart urges and his reason permits, is a coward; he who ventures further than he intended to go, is a slave.

278 HEINE: *Wit, Wisdom, and Pathos.*

There is nothing but roguery to be found in villanous men. Yet a coward is worse than a cup of sack with lime in it: a villanous coward. A plague of all cowards I say still.

279 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

**Cradle.**

Death borders upon our birth, and our cradle stands in the grave.

280 BISHOP HALL: *Epistles, Dec.* iii., Ep. 2.

**Creation.**

Creation is great, and cannot be understood.

281 CARLYLE: *Essays. Characteristics.*

**Creeds.**

Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.

282 PHILLIPS BROOKS: *Sermons. Keeping the Faith.*

**Crime.**

If poverty is the mother of crimes, want of sense is the father.

283 LA BRUYÈRE: *Characters. Of Man.*

**Criticism.**

Men of great talents, whether poets or historians, seldom escape the attacks of those who, without ever favoring the world with any production

of their own, take delight in criticising the works of others.

284 CERVANTES: *Don Quixote*, Pt. ii., Ch. 3. (*Jarvis, Translator*).

Blown about with every wind of criticism.

285 DR. JOHNSON: *Boswell's Life of Johnson*, Vol. viii., Ch. 10. 1784.

**Critics.**

You know who the critics are? The men who have failed in literature and art.

286 DISRAELI (EARL OF BEACONSFIELD): *Lothair*, Ch. 35.

A critic must accept what is best in a poet, and thus become his best encourager.

287 STEDMAN: *Poets of America*, Ch. 6. *Henry Wadsworth Longfellow.*

**Cromwell.**

It has often been affirmed, but apparently with little reason, that Oliver died at a time fortunate for his renown, and that, if his life had been prolonged, it would probably have closed amidst disgraces and disasters. It is certain that he was, to the last, honored by his soldiers, obeyed by the whole population of the British islands, and dreaded by all foreign powers, that he was laid among the ancient sovereigns of England with funeral pomp such as London had never before seen, and that he was succeeded by his son Richard as quietly as any king had ever been succeeded by any prince of Wales.

288 MACAULAY: *Hist. of England*, Vol. i., Ch. 1.

**Cruelty.**

Cruelty, if we consider it as a crime, is the greatest of all; if we consider it as a madness, we

are equally justifiable in applying to it the readiest and the surest means of suppression.

289 LANDOR: *Imaginary Conversations. Aristoteles and Callisthenes.*

**Crystallization.**

With the average man there comes a time when his mind crystallizes and his beliefs become absolutely fixed. He may not resent the discoveries of younger men; he certainly will not assimilate them. He may not oppose new methods of action; he certainly will not adopt them.

290 DR. JOHN WATSON ("IAN MACLAREN"): *Church Folks.*

**Cucumbers.**

He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put in phials hermetically sealed, and let out to warm the air in raw, inclement summers.

291 SWIFT: *Gulliver's Travels*, Pt. iii., Ch. 5.

**Cultivation.**

Cultivation has its balances.

292 LEW WALLACE: *Ben Hur*, Bk. vi., Ch. 2.

**Culture.**

Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection: *it is a study of perfection.*

293 MATTHEW ARNOLD: *Culture and Anarchy*, Ch. 1. *Sweetness and Light.*

The foundation of culture, as of character, is at last the moral sentiment.

294 EMERSON: *Letters and Social Aims. Progress of Culture.*

**Curiosity.**

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man, who thence is thought (and not unjustly) incapable of greater matters.

295 LORD CHESTERFIELD. *Advice to His Son.*

**Curtain.**

Let down the curtain: the farce is done.

296 RABELAIS: *Motteux's Life.*

**Custom.**

Custom reconciles to everything.

297 BURKE: *On the Sublime and Beautiful.* Pt. iv., Sec. 18.

Nothing is stronger than custom.

298 OVID: *The Art of Love*, ii., 345.

We are more sensible of what is done against custom than against Nature.

299 PLUTARCH: *Of Eating of Flesh. Tract* 1.

**Cynics.**

The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind to light, mousing for vermin, and never seeing noble game. HENRY WARD BEECHER:

300 *Proverbs from Plymouth Pulpit.*

## D.

**Dabbling.**

I had dabbled a little in Universal History.

301 CHARLES LAMB: *My First Play.*

In matters of science he [Jefferson] was rather a dabbler than a philosopher.

302 THEODORE PARKER: *Historic Americans.*

**Daggers.**

As you have spoke daggers to him you may justly dread the use of them against your own breast.

303 JUNIUS: *Letter* xxvi.

**Daintiness.**

The people, saith Malmsbury, learnt of the outlandish Saxon rudeness, of the Flemish daintiness and softness.

304 MILTON: *History of England*, Ch. 5.

**Dandyism.**

Dandyism as yet affects to look down on Drudgism; but perhaps the hour of trial, when it will be practically seen which ought to look down and which up, is not so distant.

305 CARLYLE: *Sartor Resartus.*

**Danger.**

Danger for danger's sake is senseless.

306 LEIGH HUNT: *Table Talk. Steeple-Chasing.*

**Darkness.**

There is such a thing as the pressure of darkness.

307 VICTOR HUGO: *The Toilers of the Sea*, Pt. ii., Bk. ii., Ch. 5.

Darkness which may be felt.

308 OLD TESTAMENT: *Exodus* x. 21.

There is no darkness but ignorance.

309 SHAKS.: *Tw. Night*, Act iv., Sc. 2.

**Darling.**

It is better to be an old man's derling than a yong man's werling.

310 JOHN HEYWOOD: *Proverbes*, Pt. ii., Ch. 7.

**Daubery.**

She works by charms, by spells, by the figure, and such daubery as this is.

311 SHAKS.: *Mer. W. of W.*, Act iv., Sc. 2.

**Dauntlessness.**

She visited every part of the works in person, cheering her defenders by her presence and dauntless resolution.

312 WILLIAM H. PRESCOTT: *Ferdinand and Isabella*, Vol. i., Ch. 2.

**Dawn.**

There is no solemnity so deep, to a right-thinking creature, as that of dawn.

313 RUSKIN: *Sesame and Lilies. Preface.*

**Day.**

A day in thy courts is better than a thousand.

314 OLD TESTAMENT: *Psalm* lxxxiv. 10.

The day, when the longest, steals imperceptibly away.[1]

315 PLINY THE YOUNGER: *Letters*. Bk. ix, Letter xxxvi.

**Death.**

Think not disdainfully of death, but look on it with favor; for even death is one of the things that Nature wills.

316 MARCUS AURELIUS: *Meditations*, ix., 3.

Men fear death as children fear to go in the dark.

317 BACON: *Essays. Of Death.*

Death puts an end to rivalship and competition. The dead can boast no advantage over us, nor can we triumph over them.

318 HAZLITT: *Characteristics.* No. 404.

[1] This is usually rendered, "The longest day soon comes to an end."

Death is the ugly fact which Nature has to hide, and she hides it well.

319 ALEXANDER SMITH: *Dreamthorp. Death and Dying.*

**Debasement.**

A state of continual dependence on the generosity of others is a life of gradual debasement.

320 GOLDSMITH: *Citizen of the World.*

**Debate.**

The noble lord is the Rupert of debate.

321 DISRAELI (*Earl of Beaconsfield*): *Speech.*

**Debt.**

Industry pays debts, while despair increaseth them.

322 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Small debts are like small shot; they are rattling on every side, and can scarcely be escaped without a wound: great debts are like cannon; of loud noise, but little danger.

323 DR. JOHNSON: *Letter to Jos. Simpson, Esq.*

The gentleman has not seen how to reply to this, otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing.

324 DANIEL WEBSTER: *Speech in U. S. Senate.*

**Decay.**

Man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.

325 WASHINGTON IRVING: *The Sketch-Book. Westminster Abbey.*

**Deceit.**

There is no killing the suspicion that deceit has once begotten.

326 GEORGE ELIOT: *Romola*, Ch. 58.

**Decision.**

The power of uncontrollable decision is of the most delicate and dangerous nature.

327 JAMES A. BAYARD: *Speech, Feb.* 19, 1802.

A good decision is based on knowledge and not on numbers.

328 PLATO: *Laches*, ix. (Stephens, p. 184, E).

**Deeds.**

A man makes no noise over a good deed, but passes on to another as a vine to bear grapes again in season.

329 MARCUS AURELIUS: *Meditations*, v., 6.

We will take the good will for the deed.

330 RABELAIS: *Works*, Bk. iv., Ch. 49.

**Deformity.**

He had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the streets mimicked.

331 MACAULAY: *On Moore's Life of Lord Byron.* 1830.

**Degree.**

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.

332 OLD TESTAMENT: *Psalm* lxii. 9.

**Delay.**

He that riseth late must trot all day, and shall scarce overtake his business at night.

333 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Delight.**

A sip is the most that mortals are permitted from any goblet of delight.

334 A. Bronson Alcott: *Table Talk. Habits.*

The last excessive feelings of delight are always grave. Leigh Hunt: *Table Talk. Song of the*
335 . . *Nightingale.*

**Deluge.**

After me the deluge.

336 Mme. De Pompadour: 3 *Notes and Queries*, 397.

**Democracy.**

Democracy is the healthful life-blood which circulates through the veins and arteries, which supports the system, but which ought never to appear externally, and as the mere blood itself.

337 Coleridge: *Table Talk, Sept.* 19, 1830.

To one that advised him [Lycurgus] to set up a democracy in Sparta, "Pray," said Lycurgus, "do you first set up a democracy in your own house."

338 Plutarch: *Apophthegms of Kings and Great Commanders. Lycurgus.*

**Demonstration.**

Any one thing in the creation is sufficient to demonstrate a Providence to an humble and grateful mind.

339 Epictetus: *Discourses*, Ch. 16.

**Desert.**

The desert shall rejoice, and blossom as the rose.

340 Old Testament: *Isaiah* xxxv. 1.

**Desire.**

It is not wishing and desiring to be saved will bring men to heaven: hell's mouth is full of good wishes.

341 Thomas Shepard: *The Sincere Convert.*

**Desolation.**

Lord! how sad a sight it is to see the streets empty of people, and very few upon the 'Change. Jealous of every door that one sees shut up, lest it should be the plague; and about us two shops in three, if not more, generally shut up.

342 PEPYS: *Diary, Aug.* 16, 1665.

**Despair.**

There is no despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and have recovered hope.

343 GEORGE ELIOT: *Adam Bede*, Ch. 31.

**Despatch.**

Despatch is the soul of business.

344 EARL OF CHESTERFIELD: *Letter, Feb.* 5, 1750.

**Despotism.**

Despotism sits nowhere so secure as under the effigy and ensigns of Freedom.

345 LANDOR: *Imaginary Conversations. General Lacy and Cura Merino.*

**Destiny.**

Wedding is destiny, and hanging likewise.

346 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 3.

According to fates and destinies, and such odd sayings, the sisters three, and such branches of learning.

347 SHAKS.: *M. of Venice*, Act ii., Sc. 2.

Alas! we are the sport of destiny.

348 THACKERAY: *Barry Lyndon*, Ch. 3.

**Destruction.**

Pride goeth before destruction, and an haughty spirit before a fall.

349 OLD TESTAMENT. *Proverbs* xvi. 18.

**Devil.**

If the Devil takes a less hateful shape to us than to our fathers, he is as busy with us as with them.

350 LOWELL: *Among My Books. New England Two Centuries Ago.*

Needs must when the Devil drives.

351 RABELAIS: *Works*, Bk. iv., Ch. 57.

No man means evil but the Devil, and we shall know him by his horns.

352 SHAKS.: *Mer. W. of W.*, Act v., Sc. 2.

**Devotion.**

Some persons are so devotional they have not one bit of true religion in them.

353 B. R. HAYDON: *Table Talk.*

**Dialogues.**

Dialogues of the unborn, like dialogues of the dead, or between two young children.

354 HAWTHORNE: *American Note-Books*, 1839.

**Dictionaries.**

Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true.

355 DR. JOHNSON: *Johnsoniana, Piozzi*, 178.

**Difference.**

You must wear your rue with a difference. There's a daisy; I would give you some violets, but they withered.

356 SHAKS.: *Hamlet*, Act iv., Sc. 5.

**Difficulties.**

There is such a choice of difficulties that I am myself at a loss how to determine.

357 JAMES WOLFE: *Desp. to Pitt, Sept.* 2, 1759.

**Dignity.**

Remember this, — that there is a proper dignity and proportion to be observed in the performance of every act of life.

358 MARCUS AURELIUS: *Meditations*, iv. 32.

A certain dignity of manners is absolutely necessary to make even the most valuable character either respected or respectable in the world.

359 LORD CHESTERFIELD: *Advice to his Son.*

**Diligence.**

Diligence is the mother of good fortune.

360 CERVANTES: *Don Quixote*, Pt. ii., Ch. 43.

Diligence is the mother of good luck, and God gives all things to industry.

361 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Diligence increaseth the fruit of toil. A dilatory man wrestles with losses.

362 HESIOD: *Works and Days.* Line 412.

**Dinner.**

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

363 OLD TESTAMENT: *Proverbs* xv. 17.

My wife had got ready a very fine dinner — viz.: a dish of marrow-bones; a leg of mutton: a loin of veal; a dish of fowl; three pullets and two dozen of larks all in a dish; a great tart, a neat's tongue, a dish of anchovies, a dish of prawns and cheese.

PEPYS: *Diary, Jan.* 26, 1660.

**Diplomacy.**

Diplomacy is no shoemaker's stool on which one can sit, stretch a knee-strap, and put a patch on a hole; diplomacy is not a craft which can be learnt by years and developed by rote on a roller. Diplomacy is an art.

365 BISMARCK:
*Conversations with Prince Bismarck*, p. 124. *Collected by Heinrich von Poschinger. Edited by Sidney Whitman.*

**Disappointment.**

Disappointment is often the salt of life.

366 THEODORE PARKER:
*Miscellaneous Discourses.*

'Tis a bitter disappointment, when you have sown benefits, to reap a crop of injuries.

367 PLAUTUS: *Epidicus*, Act v., Sc. 2, 53.

**Discipline.**

A disciplinarian has affixed to him commonly the ideas of cruelty, severity, tyranny, etc. But if I were an officer, I am convinced I should be the most decisive disciplinarian in the army. I am convinced there is no other effective way of indulging benevolence, humanity, and the tender social passions in an army.

368 JOHN ADAMS:
*Letters Addressed to His Wife.* Letter cxxxiv.

"The old girl," says Mr. Bagnet in reply, "is a thoroughly fine woman. Consequently she is like a thoroughly fine day. Gets finer as she gets on. I never saw the old girl's equal. But I never own to it before her. Discipline must be maintained."

369 DICKENS: *Bleak House*, Ch. 27.

**Discontent.**

Discontent is the want of self-reliance: it is infirmity of will.

370 EMERSON: *Essays. Self-Reliance.*

**Discord.**

When factions are carried too high and too violently, it is a sign of weakness in princes, and much to the prejudice both of their authority and business.

371 BACON: *Essays. Of Faction.*

**Discouragement.**

Nothing resembles pride so much as discouragement.

372 AMIEL: *Journal, Dec.* 30, 1850.

**Discourse.**

It is good in discourse, and speech of conversation, to vary, and intermingle speech of the present occasion with arguments; tales with reasons; asking of questions with telling of opinions; and jest with earnest; for it is a dull thing to tire; and as we say now, to jade anything too far.

373 BACON: *Essays. Of Discourse.*

Themistocles said that a man's discourse was like to a rich Persian carpet, the beautiful figures and patterns of which can be shown only by spreading and extending it out; when it is contracted and folded up, they are obscured and lost.

374 PLUTARCH: *Life of Themistocles.*

Good company and good discourse are the very sinews of virtue.

375 IZAAK WALTON: *The Complete Angler*, Pt. i., Ch. 2.

**Discoveries.**

All great discoveries are made by men whose feelings run ahead of their thinkings.

376 CHARLES H. PARKHURST: *Sermons. III. Coming to the Truth.*

**Discretion.**

Let your own discretion be your tutor; suit the action to the word, the word to the action.

377 SHAKS.: *Hamlet*, Act iii., Sc. 2.

The better part of valor is discretion.

378 SHAKS.: 1 *Henry IV.*, Act v., Sc. 4.

**Disease.**

The remedy is worse than the disease.

379 BACON: *Essays. Of Seditions.*

[Diseases] crucify the soul of man, attenuate our bodies, dry them, wither them, shrivel them up like old apples, make them so many anatomies.

380 BURTON: *Anatomy of Melancholy*, Pt. i., Sec. ii., Memb. 3, Subs. 10.

**Disinterestedness.**

How difficult it is to get men to believe that any other man can or does act from disinterestedness!

381 B. R. HAYDON: *Table Talk.*

Interest speaks all sorts of tongues, and plays all sorts of parts, even that of disinterestedness.

382 LA ROCHEFOUCAULD: *Maxim* 39.

**Disloyalty.**

The silence of a friend commonly amounts to treachery. His not daring to say anything in our behalf implies a tacit censure.

383 HAZLITT: *Characteristics.* No. 15.

**Disposition.**

A man's disposition is never well known till he be crossed.

384 BACON: *Advancement of Learning*, Bk. ii.

**Disputation.**

The itch of disputing will prove the scab of churches. SIR HENRY WOTTON:

385 *A Panegyric to King Charles.*

**Disrespect.**

No one minds what Jeffreys says: . . . it is not more than a week ago that I heard him speak disrespectfully of the equator.

386 SYDNEY SMITH: *Lady Holland's Memoir.*

**Distance.**

Distance sometimes endears friendship, and absence sweeteneth it.

387 JAMES HOWELL: *Familiar Letters*, Bk. i.

**Distinction.**

Distinction without a difference.

388 FIELDING: *Tom Jones*, Bk. vi., Ch. 13.

**Distrust.**

He that has lost his faith, what staff has he left? BACON: *Moral and Historical Works.*

389 *Ornamenta Rationalia.*

**Divinity.**

There is divinity in odd numbers, either in nativity, chance, or death.

390 SHAKS.: *Mer. W. of W.*, Act v., Sc. 1.

**Doctor.**

After death, the doctor.

391 HERBERT: *Jacula Prudentum.*

**Dog.**

Is thy servant a dog, that he should do this great thing?

392 OLD TESTAMENT: 2 *Kings* viii. 13.

**Dogmatism.**

The most unflinching sceptic of course believes in the objections to knocking his head against a post as implicitly as the most audacious dogmatist.

393 LESLIE STEPHEN: *English Thought*, i., Sc. 57.

**Dollar.**

The *Almighty Dollar*, that great object of universal devotion throughout our land, seems to have no genuine devotees in these peculiar villages.

394 IRVING: *The Creole Village*.

**Dome.**

The dome of Agrippa, still glittering with bronze, . . . told to the Mercian and Northumbrian pilgrims some part of the story of that great civilized world which had passed away.

395 MACAULAY: *Hist. of England*, Vol. i., Ch. 1.

**Domicil.**

Let him have no culinary fire, no domicil; let him, when very hungry, go to the town for food.

396 SIR WILLIAM JONES: *Institute of Manu*, xii.

**Domination.**

No human being can arbitrarily dominate over another without grievous damage to his own nature.

397 HUXLEY: *Lay Sermons*, p. 21.

**Doomsday.**

They may serve for any theme, and never out of date until Doomsday.

398 SIR THOMAS BROWNE: *Vulgar Errors*.

**Doubt.**

When in doubt, win the trick.

399 HOYLE: *Twenty-four Rules for Learners, Rule* 12.

**Dowry.**

Every rational creature has all nature for his dowry and estate.

400 EMERSON: *Miscellanies.*

**Dragon.**

Peggy O'Dowd is indeed the same as ever; . . . a tyrant over her Michael; a dragon amongst all the ladies of the regiment.

401 THACKERAY: *Vanity Fair*, Ch. 43.

**Drama.**

The manhood of poetry is the drama.

402 J. C. and A. W. HARE: *Guesses at Truth.*

**Dreaming.**

A dream itself is but a shadow.

403 SHAKS.: *Hamlet*, Act ii., Sc. 2.

I have had a most rare vision. I have had a dream, — past the wit of man to say what dream it was.

404 SHAKS.: *Mid. N. Dream*, Act iv., Sc. 1.

**Dregs.**

What too curious dreg espies my sweet lady in the fountain of my love?

405 SHAKS.: *Troil. and Cress.*, Act iii., Sc. 2.

**Dress.**

Those who make their dress a principal part of themselves, will, in general, become of no more value than their dress.

406 HAZLITT: *Political Essays. On the Clerical Character.*

I hold that gentleman to be the best dressed whose dress no one observes.

407 TROLLOPE: *Thackeray*, Ch. 9. (*English Men of Letters.*)

**Dribbling.**

Small temptations allure but dribbling offenders.

408 MILTON: *Apology for Smectymnuus.*

**Drinking.**

I drink when I have occasion, and sometimes when I have no occasion.

409 CERVANTES: *Don Quixote*, Pt. ii., Ch. 33.

'Tis not the drinking that is to be blamed, but the excess.

410 JOHN SELDEN: *Humility.*

I have very poor and unhappy brains for drinking; I could wish courtesy would invent some other custom of entertainment.

411 SHAKS.: *Othello*, Act ii., Sc. 3.

**Driving.**

Like the driving of Jehu, the son of Nimshi: for he driveth furiously.

412 OLD TESTAMENT: 2 *Kings* ix. 20.

**Drunkenness.**

He calls drunkenness an expression identical with ruin.

413 DIOGENES LAERTIUS: *Pythagoras*, vi.

Drunkenness is nothing else than a voluntary madness. SENECA: *Works. Epistles.* No. 83.

414 (*Thomas Lodge, Editor.*)

**Dulness.**

He is not only dull himself, but the cause of dulness in others.

415 DR. JOHNSON: *Boswell's Life*, Ch. 5. 1784.

**Dust**

For dust thou art, and unto dust shalt thou return.

416 OLD TESTAMENT: *Genesis* iii. 19.

**Duplicity.**

I, I, I myself, sometimes, leaving the fear of heaven on the left hand, and hiding mine honor in my necessity, am fain to shuffle, to hedge, and to lurch.

417 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 2.

**Duty.**

Not liberty but duty is the condition of existence.

418 MATHILDE BLIND: *George Eliot*, Ch. 1. (*Famous Women Series.*)

The sense of duty pursues us ever.

419 JOSEPH COOK: *Boston Monday Lectures. Matthew Arnold's Views on Conscience.*

Duty, — the command of heaven, the eldest voice of God. CHARLES KINGSLEY:

420 *Sermons for the Times.* Sermon xxii.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

421 LINCOLN: *Address, N. Y. City, Feb.* 21, 1859.

## E.

**Earnestness.**

A man in earnest finds means, or, if he cannot find, creates them.

422 WILLIAM ELLERY CHANNING: *Address, Boston, Mass., September*, 1838.

**Earth.**

Earth is here so kind, that just tickle her with a hoe and she laughs with a harvest.

423 DOUGLAS JERROLD: *A Land of Plenty.* [Australia.]

**Ease.**

Shall I not take mine ease in mine inn?

424 SHAKS.: 1 *Henry IV.*, Act iii., Sc. 3.

**Eating.**

We must eat to live, not live to eat.

425 FIELDING: *The Miser*, Act iii.

Appetite comes with eating, says Angeston.

426 RABELAIS: *Works*, Bk. i., Ch. 5.

They are as sick, that surfeit with too much, as they that starve with nothing.

427 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Ebony.**

But our captain counts the image of God — nevertheless his image — cut in ebony as if done in ivory, and in the blackest Moors he sees the representation of the King of Heaven.

428 THOMAS FULLER: *The Good Sea-Captain.*

**Eccentricity.**

Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has been proportional to the amount of genius, mental vigor, and moral courage it contained. That so few now dare to be eccentric, marks the chief danger of the time.

429 JOHN STUART MILL: *On Liberty*, Ch. 3.

**Echo.**

The shadow of a sound, — a voice without a mouth, and words without a tongue.

430 PAUL CHATFIELD, M.D. (*Horace Smith*): *The Tin Trumpet. Echo.*

Echo is the voice of a reflection in the mirror.

431 HAWTHORNE: *American Note-Books.*

**Economy.**

Without care and method, the largest fortune will not, and with them almost the smallest will, supply all necessary expenses.

432 LORD CHESTERFIELD: *Advice to His Son.*

A creative economy is the fuel of magnificence.

433 EMERSON: *English Traits. Aristocracy.*

Economy comes too late when the coffers are empty.

434 SENECA: *Epistolae*, i., 5.

**Education.**

What sculpture is to a block of marble, education is to an human soul.

435 ADDISON: *The Spectator.* No. 215.

Education is an ornament to the fortunate, a haven of refuge to the unfortunate.

436 DEMOCRITUS: *Ethica, Fragment.* 183.

Education should be as broad as man.

437 EMERSON: *Lectures and Biographical Sketches.*

I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.

438 MILTON: *On Education.*

**Egotism.**

The pest of society is egotists.

439 EMERSON: *Conduct of Life. Culture.*

Egotism in print is not so insufferable as in close conversation. It is hard to escape from a garrulous bore at your elbow, but you can drop a paper or book instanter, or turn to a more promising page, or sink in peaceful slumber, narcotized by the tedious narrative.

440 KATE SANBORN: *Abandoning An Adopted Farm*, Ch. 2.

Men are egotists, and not all tolerant of one man's self-hood; they do not always deem the affinities elective.

441 STEDMAN: *Poets of America*, Ch. 10. *Walt Whitman.*

**Elegance.**

I have missed the endearing elegance of female friendship.

442 DR. JOHNSON: *Rasselas*, Ch. 46.

**Eloquence.**

Eloquence shows the power and possibility of man.

443 EMERSON: *Letters and Social Aims.*

Great eloquence we cannot get, except from human genius.

444 THOMAS STARR KING: *The White Hills. Lake Winnipiseogee.*

True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must

consist in the man, in the subject, and in the occasion.

445 DANIEL WEBSTER: *Discourse, Faneuil Hall, Boston, Aug.* 2, 1826.

**Emergencies.**

It is by presence of mind in untried emergencies that the native metal of a man is tested.

446 LOWELL: *My Study Windows. Abraham Lincoln*, 1864.

**Emotion.**

Sentiment is intellectualized emotion — emotion precipitated, as it were, in pretty crystals by the fancy. LOWELL: *Among My Books.*

447 *Rousseau and the Sentimentalists.*

Emotion turning back on itself, and not leading on to thought or action, is the element of madness.

448 JOHN STERLING: *Essays and Tales. Thoughts. Crystals from a Cavern.* II.

**Empire.**

The empire is peace.

449 LOUIS NAPOLEON: *Speech, Oct.* 9, 1852.

**Employment.**

Employment, sir, and hardships prevent melancholy.

450 DR. JOHNSON: *Boswell's Life of Johnson*, Vol. vi., Ch. 9. 1777.

The hand of little employment hath the daintier sense.

451 SHAKS.: *Hamlet*, Act v., Sc. 1.

Employment gives health, sobriety, and morals. Constant employment and well-paid labor produce, in a country like ours, general prosperity, content,

and cheerfulness. Thus happy have we seen the country.

452 DANIEL WEBSTER:
*Speech, U. S. Senate, July* 25–27, 1846.

**End.**

In everything one must consider the end.

453 LA FONTAINE:
*The Fox and the Gnat. Fable* 5.

**Endurance.**

My heart is wax moulded as she pleases, but enduring as marble to retain.

454 CERVANTES: *The Little Gypsy.*

What cannot be cured must be endured.

455 RABELAIS: *Works*, Bk. v., Ch. 15.

**Enemies.**

The enemy is within the gates; it is with our own luxury, our own folly, our own criminality that we have to contend.

456 CICERO: *In Catilinam*, ii., 5, 11.

Inflict not on an enemy every injury in your power, for he may afterwards become your friend.

457 SAADI: *The Gulistan*, Ch. 8.
*Rules for Conduct in Life.* No. 10.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

458 LONGFELLOW: *Drift-Wood. Table Talk.*

**Energy.**

Life is a species of energy, and each man expends his energy in and about those things which chiefly delight him.

459 ARISTOTLE: *Ethica Nicomachea*, x., 4, 10.

**England.**

The Continent will not suffer England to be the workshop of the world.

460 DISRAELI (EARL OF BEACONSFIELD): *Speech, House of Commons, March* 15, 1838.

England expects every man to do his duty.

461 HORATIO NELSON: *Southey's Life of Nelson*, Vol. ii., p. 131.

**Enough.**

Enough is as good as a feast.

462 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 11.

**Enterprise.**

The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise is gone.

463 BURKE: *Reflections on the Rev. in France.*

**Enthusiasm.**

Enthusiasm is the height of man; it is the passing from the human to the divine.

464 EMERSON: *Lectures and Biographical Sketches. The Superlative.*

Enthusiasm begets enthusiasm.

465 LONGFELLOW: *Hyperion*, Bk. iii., Ch. 6.

**Envy.**

From envy, hatred, and malice, and all uncharitableness, Good Lord deliver us.

466 BOOK OF COMMON PRAYER: *The Litany.*

Envy feels not its own happiness but when it may be compared with the misery of others.

467 DR. JOHNSON: *Rasselas*, Ch. 9.

**Epitaphs.**

Let there be no inscription upon my tomb; let no man write my epitaph: no man can write my epitaph.

468 ROBERT EMMET:
*Speech on His Trial and Conviction for High Treason, September*, 1803.

After your death you were better have a bad epitaph than their ill report while you lived.

469 SHAKS.: *Hamlet*, Act ii., Sc. 2.

**Equality.**

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

470 THOMAS JEFFERSON:
*Declaration of Independence.*

**Equity.**

Equity is a roguish thing: for law we have a measure, know what to trust to; equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. 'Tis all one as if they should make the standard for the measure we call a foot a chancellor's foot; what an uncertain measure would this be! One chancellor has a long foot, another a short foot, a third an indifferent foot. 'Tis the same in the Chancellor's conscience.

471 JOHN SHELDEN: *Table Talk. Equity.*

**Equivocation.**

How absolute the knave is! we must speak by the card, or equivocation will undo us.

472 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Error.**

Honest error is to be pitied, not ridiculed.

473 LORD CHESTERFIELD: *Letters to His Son.*

All men are liable to error, and most men are, in many points, by passion or interest, under temptation to it. LOCKE:

474 *Essay on the Human Understanding.*

**Esteem.**

No man can have much kindness for him by whom he does not believe himself esteemed, and nothing so evidently proves esteem as imitation.

475 DR. JOHNSON: *The Rambler.* No. 99.

**Eternity.**

Eternity looks grander and kinder if Time grow meaner and more hostile.

476 CARLYLE:

*Thomas Carlyle, by Froude.* Vol. ii., Ch. 14.

"Time restores all things." Wrong! Time restores many things, but eternity restores all.

477 JOSEPH ROUX:

*Meditations of a Parish Priest.*

**Ether.**

"The earth loveth the shower," and "the holy ether knoweth what love is."

478 MARCUS AURELIUS: *Meditations,* x., 21.

**Events.**

Events of all sorts creep or fly exactly as God pleases.

479 COWPER: *Letters. To Lady Hesketh.*

Two rules we should always have ready, — that there is nothing good or evil save in the will; and that we are not to lead events, but to follow them.

480 EPICTETUS:

*In What Manner We Ought to Bear Sickness.*

**Evil.**

The evil implanted in man by nature spreads so imperceptibly, when the habit of wrong-doing is unchecked, that he himself can set no limit to his shamelessness.

481 CICERO: *In Verrem*, ii., 3, 76, 177.

There is evil in every human heart, which may remain latent, perhaps, through the whole of life; but circumstances may rouse it to activity.

482 HAWTHORNE: *American Note-Books*, 1863.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

483 NEW TESTAMENT: *Romans* xii. 17.

**Evolution.**

Evolution then, under its primary aspect, is a change from a less coherent form to a more coherent form, consequent on the dissipation of motion and integration of matter. This is the universal process through which sensible existences, individually and as a whole, pass during the ascending halves of their histories.

484 HERBERT SPENCER: *Synthetic Philosophy. First Principles.* Ch. 14, Sec. 115.

**Example.**

Example is a school of mankind, and they will learn at no other.

485 BURKE: *Letters on a Regicide Peace.* Letter i., 1796.

Example acquires tenfold authority when it speaks from the grave.

486 WENDELL PHILLIPS: *The Philosophy of the Abolition Movement.*

**Excess.**

Too much of a good thing.

487 SHAKS.: *As You Like It*, Act iv., Sc. 1.

He does nothing who endeavors to do more than is allowed to humanity.

488 DR. JOHNSON: *Rasselas*, Ch. 29.

**Exercise.**

I take the true definition of exercise to be labor without weariness.

489 DR. JOHNSON: *Boswell's Life of Johnson.* IV. 151. Note 1.

**Exile.**

Exile is terrible to those who have, as it were, a circumscribed habitation; but not to those who look upon the whole globe but as one city.

490 CICERO: *Paradoxes.* II. (*Edmonds, Translator.*)

**Expectation.**

They that marry ancient people, merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.

491 THOMAS FULLER: *Of Marriage.*

**Expediency.**

Party honesty is party expediency.

492 GROVER CLEVELAND: *Interview in New York Commercial Advertiser.*

**Experience.**

"Experience keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarcely in that; for it is true, "We may give advice, but we cannot give conduct."

493 BENJAMIN FRANKLIN: *The Way to Wealth.*

Experience makes us wise.

494 HAZLITT: *Table Talk.* Second Series. *On Novelty and Familiarity.*

The only faith that wears well and holds its color in all weathers, is that which is woven of conviction and set with the sharp mordant of experience.

495 LOWELL: *My Study Windows. Abraham Lincoln*, 1864.

Unless experience be a jewel; that I have purchased at an infinite rate.

496 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 2.

**Experiment.**

In the full tide of successful experiment.

497 THOMAS JEFFERSON: *First Inaugural Address, March* 4, 1801.

**Explanations.**

It is not explanations which survive, but the things which are explained; not theories, but the things about which we theorize.

498 RT. HON. ARTHUR JAMES BALFOUR: *The Foundations of Belief.*

**Eyes.**

Eyes bright, with many tears behind them.

499 CARLYLE: *Reminiscences. Jane Welsh Carlyle.* (*Froude, Editor.*)

A suppressed resolve will betray itself in the eyes.

500 GEORGE ELIOT: *The Mill on the Floss*, Bk. iv., Ch. 14.

I will not give sleep to mine eyes, or slumber to mine eyelids.

501 OLD TESTAMENT: *Psalm* cxxxii. 4.

## F.

**Fable.**

Among all the different ways of giving counsel, I think the finest and that which pleases the most universally is fable, in whatsoever shape it appears.

502 ADDISON: *Spectator*. No. 512.

**Fabric.**

I find there are many pieces in this one fabric of man.

503 SIR THOMAS BROWN: *Religio Medici*, ii. 7.

**Fabrication.**

The very idea of the fabrication of a new government is enough to fill us with disgust and horror.

504 BURKE: *Revolution in France*.

**Fabulous.**

Howsoever, it is more than apparent that the booke bearing Enoch's name is very fabulous.

505 PURCHAS: *Pilgrimage*.

**Face.**

God has given you one face, and you make yourselves another.

506 SHAKS.: *Hamlet*, Act iii., Sc. 1.

**Facility.**

Facility is worse than bribery; for bribes come but now and then; but if importunity or idle respects lead a man, he shall never be without.

507 BACON: *Essays. Of Great Place*.

**Faction.**

A spirit of faction, which is apt to mingle its poison in the deliberations of all bodies, will often hurry the persons of whom they are composed into improprieties and excesses for which they would blush in a private capacity.

508 A. HAMILTON: *The Federalist.* No. 15.

**Factors.**

Factors in the trading world are what ambassadors are in the politic world.

509 ADDISON: *The Royal Exchange.*

**Facts.**

Facts are stubborn things.

510 ELLIOT: *Essays. Field Husbandry,* 1747. LE SAGE: *Gil Blas,* Bk. x., Ch. 1.

A world of facts lies outside and beyond the world of words.

511 HUXLEY: *Lay Sermons,* p. 57.

**Faculty.**

Respect the faculty that forms thy judgments.

512 MARCUS AURELIUS: *Meditations,* iii., 9.

**Fagots.**

There are fagots and fagots.

513 MOLIÈRE: *Le Médecin Malgre lui,* Act i., Sc. 6.

**Failure.**

To fail at all is to fail utterly.

514 LOWELL: *Among My Books. Dryden.*

The weakest goes to the wall.

515 SHAKS.: *Rom. and Jul.,* Act i., Sc. 1

**Fairness.**

I have let myself to another, even to the King of Princes; and how can I with fairness go back with thee?

516 BUNYAN: *Pilgrim's Progress.*

**Faith.**

Faith is love taking the form of aspiration.

517 WILLIAM ELLERY CHANNING: *Note-Book. Faith.*

A perfect faith would lift us absolutely above fear.

518 GEORGE MACDONALD: *Sir Gibbie*, Ch. 11.

Faith is the substance of things hoped for, the evidence of things not seen.

519 NEW TESTAMENT: *Hebrews* xi. 1.

It is always right that a man should be able to render a reason for the faith that is within him.

520 SYDNEY SMITH: *Memoir*, Vol. i., p. 53.

Faith is the force of life.

521 TOLSTOÏ: *My Confession*, Ch. 11.

**Falsehood.**

Falsehood is cowardice.

522 HOSEA BALLOU: *MSS. Sermons.*

Falsehood is for a season.

523 LANDOR: *Imaginary Conversations. William Penn and Lord Peterborough.*

Falsehood imperils, not alone by its credit, but also by its very discovery and exposure. If the utmost danger attends the believing of lies, some danger follows upon finding them out: to be de-

ceived and to be undeceived may be both, though not equally, injurious.

524 D. A. WASSON: *The Dangers of Discovery. Old and New*, Vol. iv., p. 543.

**Fame.**

Fame, which is the opinion the world expresses of any man's excellent endowments, is the idol to which the finest spirits have in all ages burnt their incense.

525 SIR RICHARD BLACKMORE: *The Lay Monastery.* No. 11.

Fame, we may understand, is no sure test of merit, but only a probability of such: it is an accident, not a property of a man.

526 CARLYLE: *Essays. Goethe.* (*Foreign Review*, 1828.)

The temple of fame stands upon the grave; the flame that burns upon its altars is kindled from the ashes of dead men.

527 HAZLITT: *Lectures on the English Poets.* Lecture viii.

If there be those who despise fame; if of those who covet it he who desires fame for one thing despises it for another; and if he who seeks fame with one sort despises it with another; why may not I say that neither do I know how any fame can be called a good?

528 SHAFTESBURY: *The Philosophic Regimen. Good and Ill*, p. 54.

**Familiarity.**

He calleth you by your Christian name, to imply that his other is the same with your own. He is too familiar by half, yet you wish he had less diffidence. With half the familiarity he might

pass for a casual dependent; with more boldness he would be in no danger of being taken for what he is. CHARLES LAMB: *Essays of Elia*
529 *Poor Relations.*

**Family.**

There were but two families in the world, Have-much and Have-little.
530 CERVANTES: *Don Quixote*, Pt. ii., Ch. 20.

**Famine.**

Famine ends famine.
531 BEN JONSON: *Timber; or, Discoveries Made upon Men and Matter.*

**Fancy.**

His [Burke's] imperial fancy has laid all Nature under tribute, and has collected riches from every scene of the creation and every walk of art.
532 ROBERT HALL: *Apology for the Freedom of the Press.*

The ancient superstitions furnished the fancy with beautiful images, but took no hold on the heart.
533 MACAULAY: *Dante.*

**Fantasy.**

Imagination, as it is too often misunderstood, is mere fantasy, the image-making power common to all who have the gift of dreams, or who can afford to buy it in a vulgar drug, as De Quincey bought it. LOWELL: *Among My Books.*
534 *Shakespeare Once More.*

**Farewell.**

The happy never say, and never hear said, farewell. LANDOR: *Pericles and Aspasia.*
535 *CCXXXV. Pericles to Aspasia.*

**Farming.**

Each man reaps on his own farm.

536 PLAUTUS: *Mostellaria*, Act iii., Sc. 2, 112.

Let us never forget that the cultivation of the earth is the most important labor of man.

537 DANIEL WEBSTER: *Speech, Boston, Jan.* 13, 1840. *The Agriculture of England.*

**Fascination.**

The gift of fascination, the power to charm when, where, and whom she would.

538 CHARLOTTE BRONTË: *Shirley*, Ch. 9.

**Fashion.**

The fashion wears out more apparel than the man.

539 SHAKS.: *Much Ado*, Act iii., Sc. 3.

Fashion is a potency in art, making it hard to judge between the temporary and the lasting.

540 STEDMAN: *Poets of America*, Ch. 2.

**Fatalism.**

Fatalism says that something must be; and this something cannot be modified by any modification of the conditions. GEORGE HENRY LEWES:

541 *Problems of Life and Mind*, Ch. 1.

**Fate.**

Fate is unpenetrated causes.

542 EMERSON: *Conduct of Life. Fate.*

Lucky he who has been educated to bear his fate, whatsoever it may be, by an early example of uprightness, and a childish training in honor.

543 THACKERAY: *Pendennis*, Ch. 41.

Fate is character.

544 WILLIAM WINTER: *The Stage Life of Mary Anderson. Pauline.*

**Father.**

A wise son maketh a glad father.

545 OLD TESTAMENT: *Proverbs* x. 1.

It is a wise father that knows his own child.

546 SHAKS.: *M. of Venice*, Act ii., Sc. 2,

**Fatness.**

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness.

547 OLD TESTAMENT: *Deuteronomy* xxxii. 15.

Fat, fair, and forty.

548 WALTER SCOTT: *St. Ronan's Well*, Ch. 7.

There live not three good men unhanged in England; and one of them is fat and grows old.

549 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

**Faults.**

The greatest of faults, I should say, is to be conscious of none.

550 CARLYLE: *Heroes and Hero Worship. The Hero as Prophet.*

All his faults are such that one loves him still the better for them.

551 GOLDSMITH: *The Good-Natured Man*, Act i.

**Favors.**

He only confers favors generously who appears, when they are once conferred, to remember them no more.

552 DR. JOHNSON: *Works.* IX. 467. (Oxford Edition, 1825.)

The gratitude of place-expectants is a lively sense of future favors.

553 SIR ROBERT WALPOLE.

**Fear.**

Men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other.

554 BACON: *Essays of Death.*

The concessions of the weak are the concessions of fear.

555 BURKE: *Speech, March* 22, 1775. *Conciliation with America.*

Fear always springs from ignorance.

556 EMERSON: *Miscellanies. Am. Scholar.*

There is no fear in love; but perfect love casteth out fear.

557 NEW TESTAMENT: 1 *John* iv. 18.

**Feast.**

Enough is equal to a feast.

558 FIELDING: *The Convent Garden Tragedy,* Act v., Sc. 1.

Small cheer and great welcome makes a merry feast.

559 SHAKS.: *Com. of Errors,* Act iii., Sc. 1.

**Features.**

The human features and countenance, although composed of but some ten parts or little more, are so fashioned that among so many thousands of men there are no two in existence who cannot be distinguished from one another.

560 PLINY THE ELDER: *Natural History,* Bk. vii., Sec. 8.

**Feeling.**

Feeling comes before reflection.

561 HUGH R. HAWEIS: *Speech in Season,* Bk. i.

**Fellow.**

If he be not fellow with the best king, thou shalt find the best king of good fellows.

562 SHAKS.: *Henry V.*, Act v., Sc. 2.

**Fellowship.**

Fellowship is heaven, and lack of fellowship is hell; fellowship is life, and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them.

563 WILLIAM MORRIS: *A Dream of John Ball.*

**Fiction.**

The most influential books, and the truest in their influence, are works of fiction. . . . They repeat, they re-arrange, they clarify the lessons of life; they disengage us from ourselves, they constrain us to the acquaintance of others; and they show us the web of experience, but with a singular change, — that monstrous, consuming *ego* of ours being, nonce, struck out.

564 ROBERT LOUIS STEVENSON: *Books Which Have Influenced Me.*

**Fields.**

His nose was as sharp as a pen, and a' babbled of green fields.

565 SHAKS.: *Henry V.*, Act ii., Sc. 3.

**Finery.**

Many a one, for the sake of finery on the back, has gone with a hungry belly, and half-starved their families. "Silks and satins, scarlets and velvets, put out the kitchen fire," as Poor Richard says.

566 BENJAMIN FRANKLIN: *The Way to Wealth.*

**Fire.**

The most tangible of all visible mysteries, — fire.

567 LEIGH HUNT: *Table Talk.*

There can no great smoke arise, but there must be some fire.

568 LYLY: *Euphues and his Euphœbus*, p. 153.

Thou didst swear to me upon a parcel-gilt goblet, sitting in my Dolphin-chamber, at the round table, by a sea-coal fire, upon Wednesday in Wheeson-week.

569 SHAKS.: 2 *Henry IV.*, Act ii., Sc. 1.

**Firmament.**

The heavens declare the glory of God; and the firmament showeth his handiwork.

570 OLD TESTAMENT: Psalm xix. 1.

**Fishing.**

I shall stay him no longer than to wish him a rainy evening to read this following discourse; and that if he be an honest angler, the east wind may never blow when he goes a fishing.

571 IZAAK WALTON: *The Complete Angler. Author's Preface.*

**Flatterers.**

It is better to fall amongst crows than amongst flatterers; for the former wait till we are dead, the latter eat us alive.

572 ANTISTHENES. (*Diogenes Laertius*, vi., 1, 4, 4.)

**Flattery.**

Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings.

573 BURKE: *Reflections on the Rev. in France.*

Imitation is the sincerest of flattery.

574 COLTON: *Lacon.*

It is easier and handier for men to flatter than to praise. RICHTER: *Titan, Cycle* 34.

575 (*Brooks, Translator.*)

**Flesh.**

The spirit indeed is willing, but the flesh is weak.

576 NEW TESTAMENT: *Matthew* xxvi. 41.

I saw him now going the way of all flesh.

577 JOHN WEBSTER: *Westward Hoe*, Act ii., Sc. 2.

**Flirtation.**

What we find the least of in flirtation is love.

578 LA ROCHEFOUCAULD: *Reflections, or Sentences and Moral Maxims.*

**Flowers.**

And because the breath of flowers is far sweeter in the air (where it comes and goes, like the warbling of music) than in the hand, therefore nothing is more fit for that delight than to know what be the flowers and plants that do best perfume the air.

579 BACON: *Essays. Of Gardens.*

Flowers are the sweetest things that God ever made and forgot to put a soul into.

580 HENRY WARD BEECHER: *Life Thoughts.*

The Amen! of Nature is always a flower.

581 HOLMES: *The Autocrat of the Breakfast-Table*, Ch. 10.

I have here only made a nosegay of culled flowers, and have brought nothing of mine own but the thread that ties them together.

582 MONTAIGNE: Bk. iii., Ch. 12. *Of Physiognomy.*

There are crowds who trample a flower into the dust without once thinking that they have one of the sweetest thoughts of God under their heel.

583 TIMOTHY TITCOMB (*J. G. Holland*): *Gold-Foil. III. Patience.*

**Folly.**

Who lives without folly is not so wise as he thinks.

584 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.*

Answer a fool according to his folly.

585 OLD TESTAMENT: *Proverbs* xxvi. 5.

**Fools.**

I am a fool, I know it; and yet, God help me, I'm poor enough to be a wit.

586 CONGREVE: *Love for Love*, Act i., Sc. 1.

Tricks and treachery are the practice of fools that have not wit enough to be honest.

587 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Young men think old men fools, and old men know young men to be so.

588 METCALF: *Quoted by Camden.*

Better a witty fool, than a foolish wit.

589 SHAKS.: *Tw. Night*, Act i., Sc. 5.

**Forbearance.**

There is, however, a limit at which forbearance ceases to be a virtue.

590 BURKE: *Observations on a Late Publication on the Present State of the Nation.*

**Force.**

The sole truth which transcends experience by underlying it, is thus the Persistence of Force. This being the basis of experience, must be the

basis of any scientific organization of experiences. To this an ultimate analysis brings us down; and on this a rational synthesis must build up.

591 HERBERT SPENCER: *Synthetic Philosophy. First Principles*, Ch. 6, Sec. 62.

**Foresight.**

The first years of man must make provision for the last.

592 DR. JOHNSON: *Rasselas*, Ch. 17.

**Foretelling.**

A cunning mathematician, penetrating the cubic weight of stars, predicts the planet which eyes have never seen.

593 EMERSON: *Essays. Courage.*

**Forgetfulness.**

There is no remembrance which time does not obliterate, nor pain which death does not terminate.

594 CERVANTES: *Don Quixote*, Pt. i., Bk. iii., Ch. 15. (*Jarvis, Translator.*)

Oh, if, in being forgotten, we could only forget!

595 LEW WALLACE: *Ben Hur*, Bk. iii., Ch. 3.

**Forgiveness.**

"Forgiveness," said Mr. Pecksniff, "entire and pure forgiveness, is not incompatible with a wounded heart; perchance when the heart *is* wounded, it becomes a greater virtue. With my breast still wrung and grieved to its inmost core by the ingratitude of that person, I am proud and glad to say, that I forgive him."

596 DICKENS: *Martin Chuzzlewit*, Ch. 2.

Of him that hopes to be forgiven it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this

great duty eternity is suspended, and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.

597 DR. JOHNSON: *The Rambler.* No. 185.

We may forgive those who bore us, we cannot forgive those whom we bore.

598 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.* No. 304.

**Formulas.**

Formulas too, as we call them, have a reality in Human Life. They are *real* as the very skin and *muscular tissue* of a Man's Life; and a most blessed indispensable thing, so long as they have *vitality* withal, and are a *living* skin and tissue to him

599 CARLYLE: *Past and Present. Beginnings.*

**Fortitude.**

Where true fortitude dwells, loyalty, bounty, friendship, and fidelity may be found. A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a hand to burn for their country and their friend. Small and creeping things are the product of petty souls.

600 SIR THOMAS BROWNE: *Christian Morals,* Pt. i., Sec. 36.

**Fortune.**

Fortune makes him a fool, whom she makes her darling. BACON: *Moral and Historical Works.*

601 *Ornamenta Rationalia.*

Fortune reigns in gifts of the world, not in the lineaments of nature.

602 SHAKS.: *As You Like It,* Act i., Sc. 2.

Fortune has often been blamed for her blindness; but fortune is not so blind as men are.

603 SAMUEL SMILES: *Self-Help*, Ch. 3.

**Fortune-telling.**

We are simple men; we do not know what's brought to pass under the profession of *Fortune-telling*.

604 SHAKS.: *Mer. W. of W.*, Act iv., Sc. 2.

**Foundation.**

I cannot but think that the foundations of all natural knowledge were laid when the reason of man first came face to face with the facts of nature.

605 HUXLEY: *Lay Sermons*, p. 11.

**Frailty.**

It is yet a higher speech of his than the other, "It is true greatness to have in one the frailty of a man and the security of a god."

606 BACON: *Essays. Of Adversity.*

**Frankness.**

He that openly tells his friends all that he thinks of them, must expect that they will secretly tell his enemies much that they do *not* think of him.

607 COLTON: *Lacon.*

Frederick of Prussia said with commendable frankness that he always found the god of battles on the side of the strongest regiments.

608 CHARLES SUMNER: *Orations*, i., 53.

**Fraternity.**

The first aspect in which Christianity presented itself to the world was as a declaration of the fraternity of men in Christ.

609 LECKY: *European Morals*, Ch. 2.

**Fraud.**

Whoever has even once become notorious by base fraud, even if he speaks the truth, gains no belief.

610 PHAEDRUS: Bk. i., Fable 10, 1.

**Freedom.**

Freedom is not caprice, but room to enlarge.

611 C. A. BARTOL: *Radical Problems.*

Freedom is a new religion, the religion of our time.

612 HEINE: *English Fragments.*

In *giving* freedom to the *slave* we *assure* freedom to the *free* — honorable alike in what we give and what we preserve.

613 ABRAHAM LINCOLN: *Conclusion, Second Annual Message to Congress.*

That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

614 LINCOLN: *Speech at Gettysburg*, 1863.

The man is free who is protected from injury.

615 DANIEL WEBSTER: *Speech, May* 10, 1847. *Dinner of Charlestown Bar.*

**Freemen.**

Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education.

616 ROBERT C. WINTHROP: *Yorktown*, 1881.

**Frenchmen.**

A Frenchman must be always talking, whether he knows anything of the matter or not.

617 DR. JOHNSON: *Boswell's Life of Johnson.*

**Fretfulness.**

Fretfulness of temper, too, will generally characterize those who are negligent of order.

618 H. BLAIR: *Works*, ii., 1.

**Friends.**

For his friend is another self.

619 ARISTOTLE: *Ethics*, Bk. ix., Ch. 5. (*Browne, Trans.*)

If he have not a friend, he may quit the stage.

620 BACON: *Essays. Of Friendship.*

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.

621 PHILLIPS BROOKS: *Sermons. The Young and Old Christian.*

A beloved friend does not fill one part of the soul, but, penetrating the whole, becomes connected with all feeling.

622 WILLIAM ELLERY CHANNING: *Note-Book. Friendship.*

Be slow in choosing a friend, slower in changing.

623 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Forsake not an old friend, for the new is not comparable unto him. A new friend is as new wine: when it is old thou shalt drink it with pleasure.

624 OLD TESTAMENT: *Ecclesiasticus* ix., 10.

Nothing is there more friendly to a man than a friend in need.

625 PLAUTUS: *Epidicus*, Act iii., Sc. 3, 44.

Treat your friend as if he might become an enemy.

626 PUBLIUS SYRUS: *Maxim* 401.

Choose a good, disagreeable friend, if you be wise — a surly, steady, economical, rigid fellow.

627 THACKERAY: *Sketches and Travels in London. On Friendship.*

The most I can do for my friend is simply to be his friend. HENRY D. THOREAU: *Winter.*

628 *Journal, Feb.* 7, 1841.

**Friendship.**

Friendship is a plant that loves the sun, thrives ill under clouds.

629 A. BRONSON ALCOTT: *Concord Days. June. Letters.*

True friendship is like sound health, the value of it is seldom known until it be lost.

630 COLTON: *Lacon.*

One glory is reserved for literary friendship. The friendship of a great name indicates the greatness of the character who appeals to it.

631 ISAAC DISRAELI: *Literary Char.*, Ch. 19.

That friendship only is, indeed, genuine when two friends, without speaking a word to each other, can, nevertheless, find happiness in being together.

632 GEORGE EBERS: *Homo Sum*, Ch. 7. (*Clara Bell, Translator.*)

Friendship is seldom lasting, but between equals, or where the superiority on one side is reduced by some equivalent advantage on the other.

633 DR. JOHNSON: *The Rambler.* No. 64.

**Fright.**

You frighten me out of my seven senses!

634 SWIFT: *Polite Conversation.*

**Friskiness.**

Lambs in the spring show us that the friskiness of one is a cause of friskiness in those near it — if one leaps others leap. HERBERT SPENCER:

635 *Principles of Psychology*, Sec. 506.

**Frolicsomeness.**

All light and smiles, and frolicsome as the young fawns.

636 EDGAR ALLAN POE: *Tales*, i.

**Fruitfulness.**

The flowers of life are but visionary. How many pass away and leave no trace behind! How few yield any fruit, — and the fruit itself, how rarely does it ripen! And yet there are flowers enough; and is it not strange, my friend, that we should suffer the little that does really ripen to rot, decay, and perish unenjoyed?

637 GOETHE: *Sorrows of Werther*.

**Fullness.**

When God hath made us smart for our fullness and wantonness, then we grew sullen, and murmured and disputed against Providence.

638 STILLINGFLEET: *Sermons*.

**Fun.**

That fun, the most English of qualities, which does not reach the height of humor, yet overwhelms even gravity itself with a laughter in which there is no sting or bitterness.

639 MRS. OLIPHANT: *Sheridan*.

**Fussiness.**

She was fussy, no doubt, but her real activity bore a fair proportion to her fussiness.

640 MARRYAT: *Snarleyyow*.

**Futility.**

We have too much experience of the futility of an easy reliance on the momentary good disposition of the public.

641 EMERSON: *American Civilization.*

**Futurity.**

Futurity is the great concern of mankind.

642 BURKE: *Abridgment of English History,* Bk. i., Ch. 2.

The future is lighted for us with the radiant colors of hope.

643 JOHN FISKE: *The Destiny of Man. XVI. The Question as to a Future Life.*

We know what we are, but know not what we may be.

644 SHAKS.: *Hamlet,* Act iv., Sc. 5.

## G.

**Gab.**

I always knew you had the gift of gab, of course, but I never believed you were half the man you are.

645 DICKENS: *Martin Chuzzlewit,* Ch. 27.

**Gabbling.**

Barbarians, who are in every respect scarce one degree above brutes, having no language among them, but a confused gabbling, which is well understood neither by themselves or others.

646 ADDISON: *Spectator.* No. 389.

**Gagging.**

The time was not yet come when eloquence was to be gagged, and reason to be hoodwinked.

647 MACAULAY: *Essays. Machiavelli.*

**Gain.**

To live is Christ, and to die is gain.

648 NEW TESTAMENT: *Philippians*, i. 21.

What comes from this quarter, set it down as so much gain. TERENCE: *Adelphoe*,

649 Act v., Sc. 3, 30. (816.)

**Gallantry.**

I take the gallantry of private soldiers to proceed from the same if not from a nobler impulse than that of gentlemen and officers.

650 STEELE: *Tatler*. No. 87.

**Gallows.**

1 *Clo.* What is he that builds stronger than either the mason, the shipwright, or the carpenter?

2 *Clo.* The gallows-maker; for that frame outlives a thousand tenants.

651 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Gambling.**

Gambling with cards, or dice, or stocks, is all one thing, — it is getting money without giving an equivalent for it.

652 HENRY WARD BEECHER: *Proverbs*.

This is a vice which is productive of every possible evil, equally injurious to the morals and health of its votaries. It is the child of avarice, the brother of iniquity, and the father of mischief.

653 GEORGE WASHINGTON: *Letter, Newburgh, Jan.* 15, 1783.

**Gardeners.**

There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.

654 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Gardens.**

God Almighty first planted a garden; and, indeed, it is the purest of human pleasures, it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork; and a man shall ever see that when ages grow to civility and elegancy, men come to build stately, sooner than to garden finely; as if gardening were the greater perfection.

655 BACON: *Essays. Of Gardens.*

**Garret.**

My Lord St. Albans said that Nature did never put her precious jewels into a garret four stories high, and therefore that exceeding tall men had ever very empty heads.

656 BACON: *Apothegms.* No. 17.

**Gathering.**

I'll make a gathering for him, I a purse, and put the poor slave in fresh rags.

657 BEN JONSON: *Poetaster*, iii., 1.

**Gayety.**

His death [Garrick's] eclipsed the gayety of nations, and impoverished the public stock of harmless pleasure.

658 DR. JOHNSON: *Life of Edmund Smith.*

**General.**

Saturninus said, "Comrades, you have lost a good captain to make him an ill general."

659 MONTAIGNE: *Works*, Bk. iii., Ch. 9. *Of Vanity.*

**Generalities.**

Its constitution the glittering and sounding generalities of natural right which make up the Declaration of Independence.

660 RUFUS CHOATE: *Letter to the Maine Whig Committee*, 1856.

**Generation.**

Venerable men! you have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. DANIEL WEBSTER:

661 *Address on Laying the Corner-stone of Bunker-Hill Monument*, 1825.

**Generosity.**

True generosity is a duty as indispensably necessary as those imposed upon us by the law. It is a rule imposed upon us by reason, which should be the sovereign law of a rational being.

662 GOLDSMITH: *The Bee*. No. 3.

Generosity is the flower of justice.

663 HAWTHORNE: *American Note-Books*. 1850.

What is called generosity is generally only the vanity of giving, which we like better than what we give.

664 LA ROCHEFOUCAULD: *Maxims* ( ? ), 263.

Generosity once aroused cannot remain inactive, for it is a quality whose beauties are enhanced by its exercise.

665 PLINY THE YOUNGER: *Epistolæ*, v., 12.

**Genius.**

To do what is impossible for talent is the mark of genius. AMIEL: *Journal*, *Oct.* 27, 1856.

666 (*Mrs. Humphrey Ward, Translator.*)

Genius is mainly an affair of energy.

667 MATTHEW ARNOLD: *Essays in Criticism.*

Genius studies the causal thought, and far back in the womb of things sees the rays parting from one orb, that diverge, ere they fall, by infinite diameters.

668 EMERSON: *Essays. History.*

That genius is feeble which cannot hold its own before the masterpieces of the world.

669 T. W. HIGGINSON: *Atlantic Essays. A Plea for Culture* (1867).

We measure genius by quality, not by quantity.

670 WENDELL PHILLIPS: *Orations, Speeches, Lectures and Letters. Toussaint L'Ouverture.*

Genius inspires this thirst for fame; there is no blessing undesired by those to whom Heaven gave the means of winning it.

671 MME. DE STAËL: *Corinne*, Bk. xvi., Ch. 1.

**Gentility.**

In the elder English dramatists . . . there is a constant recognition of gentility, as if a noble behavior were as easily marked in the society of their age as color is in our American population.

672 EMERSON: *Essays.*

Neither did they establish their claims to gentility at the expense of their tailors — for as yet those offenders against the pockets of society and the tranquillity of all aspiring young gentlemen were unknown in New Amsterdam.

673 IRVING: *History of New York.*

**Gentleman.**

The gentleman is a Christian product.

674 GEORGE H. CALVERT: *The Gentleman*, Ch. 10

A man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms in London.

675 CHARLES KINGSLEY: *Water Babies*, Ch. 3.

A gentleman born, master parson; who writes himself armigero; in any bill, warrant, quittance, or obligation, armigero.

676 SHAKS.: *Mer. W. of W.*, Act i., Sc. 1.

**Gentleness.**

It is only people who possess firmness who can possess true gentleness. In those who appear gentle it is generally only weakness, which is readily converted into harshness.

677 LA ROCHEFOUCAULD: *Reflections*. No. 479.

**Gentlewoman.**

If this had not been a gentlewoman, she should have been buried out of Christian burial.

678 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Gentry.**

Families amongst the gentry or what on the continent would be called the lower nobility, that remembered with love the solemn ritual and services of the Romish Church.

679 DE QUINCEY: *Secret Societies*, Ch. 1.

Reader, if thou meetest one of these small gentry in thy early rambles, it is good to give him a penny.

CHARLES LAMB: *Essays of Elia.*

680 *Chimney Sweepers.*

**Genuineness.**

It is the "one thing needful," this genuineness; work in which it is found has value: other work has no right to exist, and had better be destroyed.

681 J. R. SEELEY: *Natural Religion*, p. 155.

**Gesture.**

The natural language of gesture is God's language. We did not invent it. Surely natural language is the language of nature: and these gestures which make us hang the head, and give us the erect attitude, are proclamations made, not by the will of man, but by the will of that Power which has co-ordinated all things, and given them harmony with each other, and never causes an instinct to utter a lie.

682 JOSEPH COOK: *Boston Monday Lectures. Conscience. Phys. Tangibleness of the Moral Law.*

**Gettings.**

To my great discontent do find that my gettings this year have been £573 less than my last.

683 PEPYS: *Diary.*

**Ghastliness.**

The cold and ghastly moon glancing through bars of cloud at a wreck just sinking.

684 CHARLOTTE BRONTE: *Jane Eyre*, Ch. 1.

**Ghosts.**

Ghosts are almost the first guess of the savage, almost the last infirmity of the civilized imagination; on these forms, shadowy and unsubstantial as they are, solid superstructures of ritual and morality have been based, and apparitions, with the consequences of the belief in them, have a literature and a history of their own.

685 ANDREW LANG: *Apparitions. Encyclopædia Britannica.*

True love is like ghosts, which everybody talks about and few have seen.

686 LA ROCHEFOUCAULD: *Maxim* 76.

**Giants.**

There were giants in the earth in those days.

687 OLD TESTAMENT: *Genesis* vi. 4.

**Gibberish.**

He that applies his names to ideas different from their common use . . . speaks gibberish.

688 LOCKE: *Human Understanding*, iii., x., 31.

**Gibbets.**

A mad fellow met me on the way and told me I had unloaded all the gibbets and pressed the dead bodies. No eye hath seen such scarecrows.

689 SHAKS.: 1 *Henry IV.*, Act iv., Sc. 2.

**Gifts.**

The only gift is a portion of thyself. . . . Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing.

690 EMERSON: *Essays. Gifts.*

Seven hundred pounds and possibilities is good gifts.

691 SHAKS.: *Mer. W. of W.*, Act i., Sc. 1.

**Girls.**

You cannot hammer a girl into anything. She grows as a flower does, — she will wither without sun; she will decay in her sheath as a narcissus will if you do not give her air enough; she may fall and defile her head in dust if you leave her without help at some moments of her life; but you cannot fetter her; she must take her own fair form and way if she take any, and in mind as in body must have always —

> "Her household motions light and free,
> And steps of virgin liberty."

692 RUSKIN: *Sesame and Lilies.*

**Giving.**

The head as well as the heart is needed in giving, and giving is a training for one's brain as well as for one's feelings.

693 DR. WATSON ("IAN MACLAREN"): *Church Folks*, Ch. 8.

**Gladness.**

Gladness of heart is the life of man, and the joyfulness of a man prolongeth his days.

694 OLD TESTAMENT: *Ecclesiasticus* xxx. 22.

**Glory.**

True glory lies in noble deeds, and in the recognition, alike by leading men and by the nation at large, of valuable services rendered to the State.

695 CICERO: *Philippica*, i., 12, 29.

No path of flowers leads to glory.

696 LA FONTAINE: Bk. x., Fable 14.

Avoid shame, but do not seek glory, — nothing so expensive as glory.

697 SYDNEY SMITH: *Memoir*, Vol. i., p. 88.

**God.**

God is a being who gives everything but punishment in over measure.

698 HENRY WARD BEECHER: *Life Thoughts*.

God deceiveth thee not.

699 THOMAS À KEMPIS: *Imitation of Christ*, Bk. iv., Ch. 18. (*Benham, Translator.*)

God alone is true; God alone is great; alone is God. LABOULAYE: *Abdallah*, Ch. 7.

700 (*Mary L. Booth, Translator.*)

God alone is entirely exempt from all want: of human virtues, that which needs least is the most absolute and divine. PLUTARCH: *Lives*.

701 *Aristides and Marcus Cato.*

Our God is a household God, as well as a heavenly one. He has an altar in every man's dwelling; let men look to it when they rend it lightly, and pour out its ashes.

702 RUSKIN: *The Seven Lamps of Architecture*, Ch. 6, No. 3.

If there were no God, it would be necessary to invent him.

703 VOLTAIRE: *Epître à l'Auteur du Livre des Trois Imposteurs*, cxi.

**Gods.**

He whom the gods favor dies young, while he is in his health, has his senses and his judgment sound. PLAUTUS: *Bacchides*,

704 Act iv., Sc. 7. (*Riley, Trans.*)[1]

**Gold.**

Why, give him gold enough and marry him to a puppet, or an aglet-baby; or an old trot with ne'er a tooth in her head . . . Why, nothing comes amiss, so money comes withal.

705 SHAKS.: *Tam. of the S.*, Act i., Sc. 2.

**Goldsmith.**

Goldsmith, however, was a man who whatever he wrote, did it better than any other man could do.

706 DR. JOHNSON: *Boswell's Life of Johnson*, Vol. vii., Ch. 3. 1778.

**Good.**

Never be afraid of what is good; the good is always the road to what is true.

707 HAMERTON: *Modern Frenchmen. Henri Perreyve.*

[1] Menander has a sentence to this effect: "He whom the gods love, dies young."

Hearkeners, we say, seldom hear good of themselves. MATTHEW HENRY:
708 *Commentaries, Ecclesiastes* vii.

Be not overcome by evil, but overcome evil with good.
709 NEW TESTAMENT: *Romans* xii. 21.

**Good-breeding.**

Good-breeding has been very justly defined to be the result of much good sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them. LORD CHESTERFIELD:
710 *Advice to His Son. Good-Breeding.*

**Good-fellowship.**

There's neither honesty, manhood, nor good-fellowship in thee.
711 SHAKS.: 1 *Henry IV.*, Act i., Sc. 2.

**Good-fortune.**

A man is never so on trial as in the moment of excessive good-fortune.
712 LEW WALLACE: *Ben Hur*, Bk. v., Ch. 7.

**Good-nature.**

Good-nature is one of the richest fruits of true Christianity. HENRY WARD BEECHER:
713 *Proverbs from Plymouth Pulpit.*

**Goodness.**

Goodness lies in abstaining not merely from injustice, but from the desire for injustice.
714 DEMOCRITUS: *Ethica*, Fragment 38 (109).

Your goodness must have some edge to it, — else it is none.
715 EMERSON: *Essays. Self-Reliance.*

Goodness does not more certainly make men happy than happiness makes them good.

716 LANDOR: *Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

**Gossip.**

Half the gossip of society would perish if the books that are truly worth reading were but read.

717 GEORGE DAWSON: *Address, at Opening the Birmingham Free Library.*

Tale-bearers, as I said before, are just as bad as the tale-makers.

718 SHERIDAN: *The School for Scandal,* Act i., Sc. 1.

**Government.**

The essence of a free government consists in an effectual control of rivalries.

719 JOHN ADAMS: *Discourses on Davila.*

Government is a contrivance of human wisdom to provide for human *wants*. Men have a right that these wants should be provided for by this wisdom.

720 BURKE: *Reflections on the Rev. in France.*

All free governments are party governments.

721 GARFIELD: *The Works of James Abram Garfield. House of Representatives.*

The freedom of a government does not depend upon the quality of its laws, but upon the power that has the right to create them.

722 THADDEUS STEVENS: *Speech, House of Representatives, Jan.* 3, 1867.

The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government.

723 GEORGE WASHINGTON: *Political Maxims*

Whatever government is not a government of laws is a despotism, let it be called what it may.

724 DANIEL WEBSTER: *Speech, Aug.* 25, 1835. *Reception, Bangor, Me.*

**Grace.**

Let your speech be alway with grace, seasoned with salt.

725 NEW TESTAMENT: *Colossians* iv. 6.

**Grandeur.**

Grandeur has a heavy tax to pay.

726 ALEXANDER SMITH: *Dreamthorp. On the Writing of Essays.*

**Gratitude.**

Gratitude is a soil on which joy thrives.

727 AUERBACH: *On the Heights.* (*Bennett, Translator.*)

Justice is often pale and melancholy; but Gratitude, her daughter, is constantly in the flow of spirits and the bloom of loveliness.

728 LANDOR: *Imaginary Conversations. David Hume and John Home.*

**Grave.**

I would rather sleep in the southern corner of a little country churchyard, than in the tomb of the Capulets. BURKE:

729 *Letter. To Matthew Smith.*

I shall be as secret as the grave.

730 CERVANTES: *Don Quixote*, Pt. ii., Ch. 62.

**Gravity.**

Gravity is the ballast of the soul, which keeps the mind steady. It is either true or counterfeit.

731 THOMAS FULLER: *The Holy State. Of Gravity.*

What doth gravity out of his bed at midnight?
732 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

'Tis not for gravity to play at cherrypit with Satan. SHAKS.:
733 *Tw. Night*, Act iii., Sc. 4.

The gravity and temperance of the Mussulman are doubtless congenial to the dignity and temperance of Oriental life. DEAN STANLEY:
734 *History of the Eastern Church*, Lect. 8.

**Greatness.**

Greatness is a spiritual condition worthy to excite love, interest, and admiration: and the outward proof of possessing greatness is, that we excite love, interest, and admiration.
735 MATTHEW ARNOLD:
*Culture and Anarchy. Sweetness and Light.*

Great souls are always loyally submissive, reverent to what is over them: only small, mean souls are otherwise.
736 CARLYLE: *Heroes and Hero Worship.*
*The Hero as Man of Letters.*

Nothing is more simple than greatness: indeed, to be simple is to be great.
737 EMERSON: *Miscellanies. Literary Ethics.*

There was never yet a truly great man that was not at the same time truly virtuous.
738 BENJAMIN FRANKLIN: *The Busy-Body.*

Great men are rarely isolated mountain-peaks; they are the summits of ranges.
739 T. W. HIGGINSON: *Atlantic Essays.*
*A Plea for Culture* (1867).

Great men are among the best gifts which God bestows upon a people.

740 GEORGE S. HILLARD: *Memorial Meeting to Daniel Webster, Boston, Oct.* 25, 1852.

Some are born great, some achieve greatness, and some have greatness thrust upon 'em.

741 SHAKS.: *Tw. Night*, Act ii., Sc. 5.

**Greece.**

Here's them in our country of Greece gets more with begging than we can do with working.

742 SHAKS.: *Pericles*, Act ii., Sc. 1.

**Greed.**

Greed which has once overstepped natural limits is certain to proceed to extremes.

743 SENECA: *Epistolæ*, xxxix., 5.

**Grief.**

The flood of grief decreaseth when it can swell no longer.

744 BACON: *Moral and Historical Works. Ornamenta Rationalia.*

Grief is the agony of an instant: the indulgence of grief the blunder of a life.

745 DISRAELI (EARL OF BEACONSFIELD): *Vivian Grey*, Bk. vi., Ch. 7.

Every one can master a grief but he that has it.

746 SHAKS.: *Much Ado*, Act iii., Sc. 2.

**Grotesque, The.**

The true grotesque being the expression of the *repose* or play of a *serious* mind, there is a false grotesque opposed to it, which is the result of the *full exertion* of a *frivolous* one.

747 RUSKIN: *The Stones of Venice. The Fall.* Ch. iii., Sec. 49.

**Growth.**

For the affection of young ladies is of as rapid growth as Jack's beanstalk, and reaches up to the sky in a night.

748 THACKERAY: *Vanity Fair*, Ch. 4.

**Guardianship.**

It seems to me the idea of our civilization, underlying all American life, is, that men do not need any guardian. We need no safeguard. Not only the inevitable, but the best power this side of the ocean, is the unfettered average common sense of the masses.

749 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Harper's Ferry.*

**Guests.**

The first day a man is a guest, the second a burden, the third a pest.

750 LABOULAYE: *Abdallah*, Ch. 9. (*Mary L. Booth, Translator.*)

**Guilt.**

Guilt was never a rational thing; it distorts all the faculties of the human mind, it perverts them, it leaves a man no longer in the free use of his reason, it puts him into confusion.

751 BURKE: *Speech*, Feb. 17, 1788. *Impeachment of Warren Hastings. Fifth Day.*

Guilt is ever at a loss, and confusion waits upon it.

752 CONGREVE: *The Double-Dealer*, Act vi., Sc. 17.

**Gypsies.**

Steal! to be sure they may; and, egad, serve your best thoughts as gypsies do stolen children, — disfigure them to make 'em pass for their own.

753 SHERIDAN: *The Critic*, Act i., Sc. 1.

## H.

**Habit.**

That to which we have been accustomed becomes as it were a part of our nature.

754 ARISTOTLE: *Rhetorica*, i., 11.

Habit is the approximation of the animal system to the organic. It is a confession of failure in the highest function of being, which involves a perpetual self-determination, in full view of all existing circumstances.

755 HOLMES: *The Autocrat of the Breakfast Table*, Ch. 7.

Habit is a second nature.

756 MONTAIGNE: Bk. iii., Ch. 10. *Of Vanity.*

**Hades.**

Yet, of the dead, who hath returned from Hades?

757 EURIPIDES: *Hercules Furens*, 297.

**Hair.**

One hair of a woman can draw more than a hundred pair of oxen.

758 JAMES HOWELL: *Letters*, Bk. ii., iv. (1621).

**Hand.**

There is a hand that has no heart in it, there is a claw or paw, a flipper or fin, a bit of wet cloth to take hold of, a piece of unbaked dough on the cook's trencher, a cold clammy thing we recoil from, or greedy clutch with the heat of sin, which we drop as a burning coal. C. A. BARTOL:

759 *The Rising Faith. Training.*

All the perfumes of Arabia will not sweeten this little hand.

760 SHAKS.: *Macbeth*, Act v., Sc. 1.

**Handsome.**

A fellow that hath had losses, and one that hath two gowns and everything handsome about him.

761 SHAKS.: *Much Ado*, Act iv., Sc. 2.

**Hanging.**

Hanging is the word, sir: if you be ready for that, you are well cooked.

762 SHAKS.: *Cymbeline*, Act v., Sc. 4.

Hanging was the worst use a man could be put to.

763 SIR HENRY WOTTON: *The Disparity Between Buckingham and Essex.*

**Happiness**

Happiness is the natural flower of duty.

764 PHILLIPS BROOKS: *Sermons. II. The Withheld Completions of Life.*

Happiness lies, first of all, in health.

765 GEORGE WILLIAM CURTIS: *Lotus-Eating. Trenton.*

Happiness is rather a negative than a positive term in this world, and consists more in the absence of some things than in the presence of others.

766 SAM SLICK (THOMAS C. HALIBURTON): *The Old Judge*, Ch. 5.

How bitter a thing it is to look into happiness through another man's eyes!

767 SHAKS.: *As You Like It*, Act v., Sc. 2.

Man is the artificer of his own happiness.

768 HENRY D THOREAU: *Winter. Journal, Jan.* 21, 1838.

**Harmony.**

Variety is the condition of harmony.

769 JAMES FREEMAN CLARKE: *Ten Great Religions*, Pt. i., Ch. 12.

**Harshness**

I will be as harsh as truth and as uncompromising as justice. WILLIAM LLOYD GARRISON:
770 *The Liberator*, Vol. i., No. 1, 1831.

**Haste.**

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.
771 *Old Proverb.*

**Hatred.**

Hatred is self-punishment.
772 HOSEA BALLOU: *MSS. Sermons.*

Men hate those to whom they have to lie.
773 VICTOR HUGO: *The Toilers of the Sea*, Pt. i., Bk. vi., Ch. 6.

**Haughtiness.**

The haughty are always the victims of their own rash conclusions. LE SAGE:
774 *Gil Blas*, Bk. ix., Ch. 5. (*Smollett, Trans.*)

**Hay.**

While the sunne shineth, make hay.
775 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 3.

**Head.**

Two heads are better than one.
776 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 9.

Thy head is full of quarrels as an egg is full of meat.
777 SHAKS.: *Rom. and Jul.*, Act iii., Sc. 1.

**Health.**

There is a wisdom in this beyond the rules of physic: a man's own observation, what he finds

good of, and what he finds hurt of, is the best physic to preserve health. But it is a safer conclusion to say, *This agreeth not well with me, therefore I will not continue it*, than this, *I find no offence of this, therefore I may use it.*

778 BACON: *Essays. Of Health.*

The study of the soul in health and disease ought to be as much an object of scientific study and training as the health and diseases of the body.

779 HENRY DRUMMOND: *The New Evangelism. Spiritual Diagnosis.*

The first wealth is health.

780 EMERSON: *Conduct of Life. Power.*

**Heart**

The human heart is like a millstone in a mill: when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

781 MARTIN LUTHER: *Table Talk. Of Temptation and Tribulation.*

A man's heart deviseth his way; but the Lord directeth his steps.

782 OLD TESTAMENT: *Proverbs* xvi. 9.

A good heart's worth gold.

783 SHAKS.: 2 *Henry IV.*, Act ii., Sc. 4.

**Heathen**

What, art a heathen? How dost thou understand the Scripture?

784 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Heaven.**

Heaven will be inherited by every man who has heaven in his soul.

785 HENRY WARD BEECHER: *Life Thoughts.*

If it is necessary that there should be a heaven, it is necessary that it should be kept heavenly.

786 HENRY DRUMMOND: *The New Evangelism. Survival of the Fittest.*

Heaven's above all; and there be souls that must be saved, and there be souls that must not be saved.

787 SHAKS.: *Othello*, Act ii., Sc. 3.

**Hectoring.**

But when huffing and hectoring must be looked upon as the only badges of gallantry and courage what can recommend the exercise of patience against the disgrace of it?

788 ROBERT SOUTH: *Works*, iii., xxxi.

**Heels.**

I suppose this is a spice of foreign breeding to let your uncle kick his heels in your hall.

789 FOOTE: *The Minor*, ii.

Come at my heels, Jack Rugby.

790 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 3.

**Heirloom.**

What practical man ever left such an heirloom to his countrymen as the "Faery Queen"?

791 LOWELL: *Among My Books. Spenser.*

**Hell.**

Hell is both sides of the tomb, and a devil may be respectable and wear good clothes.

792 CHARLES H. PARKHURST: *Sermons. XII. The Pharisee's Prayer.*

I think the devil will not have me damned, lest the oil that is in me should set hell on fire.

793 SHAKS.: *Mer. W. of W.*, Act v., Sc. 5.

**Hellenism.**

The development of our Hellenizing instincts, seeking ardently the intelligible law of things, and making a stream of fresh thought play freely about our stock notions and habits is what is most wanted by us at present.

794 MATTHEW ARNOLD: *Culture and Anarchy.*

**Helm.**

That dissembling abominable varlet Diomed, has got that same scurvy doting foolish young knave's sleeve of Troy there, in his helm.

795 SHAKS.: *Troil. and Cress.*, Act v., Sc. 4.

**Help, Helpers, Helping.**

The Boston help reads Dante while she prepares the succulent pork and beans.

796 *New Eng. Journal of Education*, xxii., 54.

Fellow-laborers in the same vineyard, not lording over their rights, but helpers of their joy.

797 BURKE: *Economical Reform.*

More helpful than all wisdom is one draught of simple human pity that will not forsake us.

798 GEORGE ELIOT: *Mill on the Floss*, Ch. 7.

**Heredity.**

A child inherits its parents' nature not as a special punishment, but by natural law.

799 HENRY DRUMMOND: *The New Evangelism.*

**Heroes.**

Heroes, it would seem, exist always, and a certain worship of them.

800 CARLYLE: *Heroes and Hero Worship.*

Each man is a hero and an oracle to somebody, and to that person whatever he says has an enhanced value.

801 EMERSON: *Letters and Social Aims.*

**Heroism.**

The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic.

802 EMERSON: *Essays. Heroism.*

A noble life, crowned with heroic death, rises above and outlives the pride and pomp and glory of the mightiest empire of the earth.

803 GARFIELD: *The Works of James Abram Garfield. Oration, Arlington, Va.*, 1868.

**Hero-Worship.**

Society is founded on hero-worship.

804 CARLYLE: *Heroes and Hero-Worship. The Hero as Divinity.*

Pure hero-worship is healthy. It stimulates the young to deeds of heroism, stirs the old to unselfish efforts, and gives the masses models of mankind that tend to lift humanity above the commonplace meanness of ordinary life.

805 DONN PIATT: *Memories of the Men who Saved the Union. Preface.*

**Historian.**

Historians ought to be precise faithful, and unprejudiced: and neither interest nor fear, hatred nor affection, should make them swerve from the way of truth. CERVANTES:

806 *Don Quixote*, Pt. i., Bk. ii., Ch. 9. (*Jarvis, Translator.*)

To be a really good historian is perhaps the rarest of intellectual distinctions.

807 MACAULAY: *Essays. History.* (*Edinburgh Review, May*, 1828 )

**History.**

History, as it lies at the root of all science, is also the first distinct product of man's spiritual nature: his earliest expression of what can be called thought. CARLYLE:

808 *Essays. On History.* (*Frazer's Mag.*)

History is the witness of the times, the light of truth, the life of memory, the schoolmistress of life, the herald of antiquity; receiving from the voice of the orator alone her credentials to immortality.

809 CICERO: *De Oratore*, ii., 9, 36.

History owes its excellence more to the writer's manner than to the materials of which it is composed. GOLDSMITH:

810 *Life of Richard Nash, Esq.*

History is little else than a picture of human crimes and misfortunes. VOLTAIRE:

811 *L'Ingénu*, Ch. 10 (1767).

**Holidays.**

Life without holidays is like a long journey without rest-houses. DEMOCRITUS:

812 *Ethica, Fragment*, 229 (32).

I have a great confidence in the revelations which holidays bring forth.

813 DISRAELI (EARL OF BEACONSFIELD): *Speech, House of Commons, Feb.* 29, 1864.

**Home.**

Home, — the nursery of the Infinite.

814 WILLIAM ELLERY CHANNING: *Note Book. Children. Education.*

A man who in the struggles of life has no home to retire to, in fact or in memory, is without life's best rewards and life's best defences.

815 TIMOTHY TITCOMB (*J. G. Holland*): *Gold-Foil. XXIII. Home.*

**Homer.**

We can say nothing but what hath been said. Our poets steal from Homer. . . . Our story-dressers do as much: he that comes last is commonly best. BURTON:

816 *Anatomy of Melancholy.*

Even the worthy Homer sometimes nods.

817 HORACE: *Ars Poetica*, 359.

**Honesty.**

A rich man is an honest man, no thanks to him, for he would be a double knave to cheat mankind when he had no need of it.

818 DANIEL DE FOE: *Serious Reflections.*

An honest man, sir, is able to speak for himself, when a knave is not.

819 SHAKS.: 2 *Henry IV.*, Act v., Sc. 1.

No legacy so rich as honesty.

820 SHAKS.: *All's Well*, Act iii., Sc. 5

I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an "honest man."

821 GEORGE WASHINGTON: *Moral Maxims.*

**Honor.**

Honor hath three things in it: the vantage-ground to do good; the approach to kings and principal persons; and the raising of a man's own fortunes. BACON:

822 *Essays. Of Ambition.*

That chastity of honor which felt a stain like a wound. BURKE:

823 *Reflections on the Rev. in France.*

**Honors.**

The honors we grant mark how high we stand, and they educate the future. The men we honor, and the maxims we lay down in measuring our favorites, show the level and morals of the time.

824 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Idols.*

**Hope.**

Hope is the parent of faith.

825 C. A. BARTOL: *Radical Problems. Hope.*

Hope never spreads her golden wings but on unfathomable seas.

826 EMERSON: *Letters and Social Aims. Progress of Culture.*

He that lives upon hopes will die fasting.

827 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Nothing is more universal than hope, for those have hope who have nothing else in the world.

828 THALES: (*Stobæus, Florilegium*, ex., 24).

**Horse.**

The ass will carry his load, but not a double load; ride not a free horse to death.

829 CERVANTES: *Don Quixote*, Pt. ii., Ch. 71.

**Hospitality.**

In good company, you need not ask who is the master of the feast. The man who sits in the lowest place, and who is always industrious in helping every one, is certainly the man.

830 HUME: *Essays. XIII. Of the Rise and Progress of the Arts and Sciences.*

**House.**

Houses are built to live in, and not to look on; therefore let use be preferred before uniformity, except where both may be had.

831 BACON: *Essays. Of Building.*

Houses are like the human beings that inhabit them. VICTOR HUGO:

832 *The Toilers of the Sea*, Pt. i., Bk. i., Ch. 2.

Like a fair house, built on another man's ground.

833 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 2.

**Humanity.**

Man is the will, and woman the sentiment. In this ship of humanity, Will is the rudder, and Sentiment the sail; when woman affects to steer, the rudder is only a masked sail.

834 EMERSON: *Miscellanies. Woman.*

Christianity is the highest perfection of humanity.

835 JOHNSON: *Boswell's Life of Johnson.* II. 27. (*George Birkbeck Hill, Editor*, 1887.)

**Human Nature.**

Human nature with all its infirmities and depravation is still capable of great things. It is capable

of attaining to degrees of wisdom and of goodness, which, we have reason to believe, appear respectable in the estimation of superior intelligences.

836 JOHN ADAMS: *Letters Addressed to His Wife. Letter* XXXVII.

**Humble-pie.**

Somewhere in life's feast the course of humble-pie must always come in; and if I did not wholly relish this bit of it, I dare say it was good for me, and I digested it perfectly.

837 W. D. HOWELLS: *Literary Friends and Acquaintance.* Pt. iii., vi.

**Humility.**

True love is the parent of a noble humility.

838 WILLIAM ELLERY CHANNING: *Note-Book. Love.*

Humility is the altar upon which God wishes that we should offer him his sacrifices.

839 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.* No. 79.

**Humor.**

Humor is consistent with pathos, whilst wit is not. COLERIDGE: *Table Talk.*

840 *Additional Table Talk. Humor.*

Shall quips and sentences and these paper bullets of the brain awe a man from the career of his humor?

841 SHAKS.: *Much Ado*, Act ii., Sc. 3.

Humor is the mistress of tears.

842 THACKERAY: *Charity and Humor.*

**Hypocrisy.**

A bad man is worse when he pretends to be a saint. BACON: *Moral and Historical*

843 *Works. Ornamenta Rationalia*

Hypocrisy is the homage vice pays to virtue.

844 La Rochefoucauld: *Reflections; or, Sentences and Moral Maxims.* No. 218.

I have heard of your paintings too, well enough; God has given you one face, and you make yourselves another.

845 Shaks.: *Hamlet*, Act iii., Sc. 1.

I.

**Iconoclasm.**

Iconoclasm, whether manifested in religion or in politics, has regarded the existing order of things, not as a product of evolution but as the work of artful priests and legislators of antiquity which may accordingly be destroyed as summarily as it was created.

846 John Fiske: *Cosmic Philosophy*, II. 476.

Iconoclasm . . . was a primitive Rationalism enforced upon an unreasoning age — an attempt to spiritualize by law and edict a generation which had been unspiritualized by centuries of materialistic devotion. . . . Iconoclasm might proscribe idolatry, but it had no power of kindling a purer faith. Milman: *History of Latin*

847 *Christianity*, Vol. ii., Ch. 7.

**Idea, Ideas.**

Ideas in the head set hands about their several tasks. A. Bronson Alcott: *Table Talk.*

848 *II. Enterprise. Ideas.*

Ideas must work through the brains and the arms of good and brave men, or they are no better than dreams. Emerson: *Miscellanies.*

849 *American Civilization.*

The higher grade of development of ideas, of intellect and reason, which raises man so much above the brute, is intimately connected with the rise of language. ERNEST HAECKEL:

850 *The Riddle of the Universe*, Ch. 7. *Psychic Gradations.*

The persistence of an all-absorbing idea is terrible. VICTOR HUGO: *Ninety-Three*, Pt. iii., Bk. i., Ch. 6. (*Benedict, Translator.*)

851

That fellow seems to me to possess but one idea, and that a wrong one. DR. JOHNSON:

852 *Boswell's Life of Johnson*, Ch. 5, 1770.

Ideas often flash across our minds more complete than we could make them after much labor.

853 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.*

**Idealism.**

It is the very essence of the Kantian idealism that objects are not there until they are thought.

854 E. CAIRD: *Philosophy of Kant*, p. 327.

**Ideals.**

Our ideals are our better selves.

855 A. BRONSON ALCOTT: *Table Talk. V. Habits. Friendship.*

Ideals are the world's masters.

856 TIMOTHY TITCOMB (*J. G. Holland*): *Gold-Foil. VI. The Ideal Christ.*

**Idleness.**

A lazy man is necessarily a bad man; an idle is necessarily a demoralized population.

857 JOHN WILLIAM DRAPER: *Thoughts on the Future Civil Policy of America.*

Idleness and pride tax with a heavier hand than kings and parliaments. If we can get rid of the former, we may easily bear the latter.

858 BENJAMIN FRANKLIN: *Let. on Stamp Act.*

**Idolatry.**

In that day a man shall cast his idols . . . to the moles and to the bats.

859 OLD TESTAMENT: *Isaiah* ii. 20.

God will put up with a great many things in the human heart, but there is one thing that he will not put up with in it, — a second place. He who offers God a second place, offers him no place.

860 RUSKIN: *Lect. on Architecture and Painting.*

**Ignorance.**

Ignorance never settles a question.

861 DISRAELI (EARL OF BEACONSFIELD): *Speech, House of Commons, May* 14, 1866.

Ignorance gives us a large range of probabilities. GEORGE ELIOT:

862 *Daniel Deronda*, Bk. ii., Ch. 13.

Accursed be he who sins in ignorance, if that ignorance be caused by sloth.

863 OSSOLI (*Sarah Margaret Fuller*): *Woman in the Nineteenth Century.*

Ignorance of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to refute him.

864 JOHN SELDEN: *Table Talk, Law.*

Madam, thou errest: I say, there is no darkness, but ignorance; in which thou art more puzzled, than the Egyptians in their fog.

865 SHAKS.: *Tw. Night*, Act iv., Sc. 2.

Ignorance breeds rashness, reflection cowardice.
866 THUCYDIDES: *History*, ii., 40, 3.

**Ill-Humor.**

Ill-humor arises from an inward consciousness of our own want of merit, from a discontent which ever accompanies that envy which foolish vanity engenders. GOETHE: *Sorrows of Werther.*
867 *July* 1. (*Baylon, Translator.*)

**Illumination.**

Perfect Illumination is only writing made lovely: the moment it passes into picture-making it has lost its dignity and function.
868 RUSKIN: *Lectures on Art*, Sec. 143.

**Illusion.**

The cleverest, the acutest men are often under an illusion about women; . . . their good woman is a queer thing, half doll, half angel; their bad woman almost always a fiend.
869 CHARLOTTE BRONTË: *Shirley*, Ch. 20.

**Imagination.**

The imagination is the secret and marrow of civilization. It is the very eye of faith.
870 HENRY WARD BEECHER:
*Proverbs from Plymouth Pulpit.*

On the human imagination events produce the effects of time. JAMES FENIMORE COOPER:
871 *The Deerslayer*, Ch. 1.

To write imaginatively a man should have — imagination.
872 LOWELL: *Among My Books. Dryden.*

Give me an ounce of civet, good apothecary, to sweeten my imagination.
873 SHAKS.: *King Lear*, Act iv., Sc. 6.

**Immortality.**

Immortality is the glorious discovery of Christianity. WILLIAM ELLERY CHANNING:
874 *Works. Immortality.*

The desire for immortality is not selfish.
875 HUGH R. HAWEIS: *Speech in Season*, Bk. ii. *Immortality*, Sec. 276.

Work for immortality if you will: then wait for it. TIMOTHY TITCOMB (*J. G. Holland*):
876 *Gold-Foil. III. Patience.*

**Impatience.**

We get impatient, and there crops out our human weakness.
877 TIMOTHY TITCOMB (*J. G. Holland*): *Gold-Foil. III. Patience.*

**Imperfections.**

All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment mercy. RUSKIN: *The Stones of Venice.*
878 *The Sea Stories*, Ch. 6, Sec. 25.

**Imperialism.**

Under the pretext of Imperialism and far-seeing statesmanship, the habitual and hitherto incurable fault of our governments — especially of Tory governments — has been to look too far ahead.
879 W. R. GREG: *Misc. Essays. First Ser.*

The evacuation of Boston was not simply that one flag went down and another flag went up over the Province House and the Old State House; that soldiers in homespun followed down to the wharves other soldiers in red coats. On the 17th

day of March, 1776, republicanism under George Washington drove imperialism under Sir William Howe, out of Boston, never to come back.

880 GEORGE F. HOAR: *Speech, March* 18, 1901, *on the Anniv. of the Evac. of Boston*, 1776.

**Impertinence**

Nothing is more easy than to represent as impertinences any parts of learning that have no immediate relation to the happiness or convenience of mankind.

881 ADDISON: *Ancient Medals*, i.

**Impossibility.**

A poet without love were a physical and metaphysical impossibility. CARLYLE:

882 *Burns. Edinburgh Review*, 1828.

**Imposture.**

All imposture weakens confidence and chills benevolence.

883 DR. JOHNSON: *Rasselas*, Ch. 44.

**Impressions.**

There is a great deal in the first impression.

884 CONGREVE: *The Way of the World*, Act iv., Sc. 1.

**Improbability.**

If this were played upon a stage now, I could condemn it as an improbable fiction.

885 SHAKS.: *Tw. Night*, Act iii., Sc. 4.

**Improvement.**

Improvement is nature. LEIGH HUNT:

886 *Table Talk. Imaginary Conversations of Pope and Swift.*

**Improvidence.**

Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.

887 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Impudence.**

Impudence is so nearly allied to Fortitude and a praiseworthy assurance, that it often passes upon the Vulgar for those laudable Qualifications.

888 SIR R. BLACKMORE: *The Lay Monastery.*

**Inactivity.**

The Commons, faithful to their system, remained in a wise and masterly inactivity.

889 SIR JAMES MACKINTOSH: *Vindiciæ Gallicæ.*

**Inclination.**

Men's thoughts are much according to their inclination. BACON:

890 *Essays. Of Custom and Education.*

I know, indeed, the evil of that I purpose; but my inclination gets the better of my judgment.

891 EURIPIDES: *Medea.* 1078.

**Independence.**

It is my living sentiment, and by the blessing of God it shall be my dying sentiment, — Independence now and Independence forever.

892 DANIEL WEBSTER: *Eulogy on Adams and Jefferson, Aug.* 2, 1826, Vol. i., p. 136.

**Independence Day.**

The second Day of July, 1776, will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival.

It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore. JOHN ADAMS:

893 *Letter, July* 3, 1776. *To Mrs. Adams.*

**Indexes.**

I certainly think that the best book in the world would owe the most to a good index, and the worst book, if it had but a single good thought in it, might be kept alive by it.

894 HORACE BINNEY: *Letter, April* 8 1868. *To S. Austin Allibone.*

So essential did I consider an index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright, and, moreover, to subject him for his offence to a pecuniary penalty.

895 LORD CAMPBELL: *Lives of the Chief Justices of England*, Vol. iii. *Preface*

The value of an accurate index is well known to those who have frequent occasion to consult voluminous works in any science; and to construct a good one requires great patience, labor and skill.

896 JOSEPH STORY: *Dane's Digest of American Law.*

**India.**

India is a place beyond all others where one must not take things too seriously — the mid-day sun always excepted. Too much work and to

much energy kill a man just as effectively as too much assorted vice or too much drink.

897 RUDYARD KIPLING: *Plain Tales from the Hills. Thrown Away.*

**Indifference.**

I am a man, and nothing that concerns a man do I deem a matter of indifference to me.

898 TERENCE: *Heautontimoroumenos.* Act i., Sc. 1, 25. (77.)

**Individuality.**

Individuality is everywhere to be spared and respected as the root of everything good.

899 RICHTER: *Tytan Cycle*, 111. (*Brooks, Translator.*)

Every subject's duty is the king's; but every subject's soul is his own.

900 SHAKS.: *Henry V.*, Act iv., Sc. 1.

**Indolence.**

Never suffer youth to be an excuse for inadequacy, nor age and fame to be an excuse for indolence.

901 B. R. HAYDON: *Table Talk.*

**Industry.**

Sloth makes all things difficult, but industry all things easy.

902 BENJAMIN FRANKLIN: *Poor Richard's Al.*

The great end of all human industry is the attainment of happiness. HUME:

903 *Essays. XV. The Stoic; or, The Man of Action and Virtue.*

Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it.

904 SAMUEL SMILES: *Self-Help*, Ch. 2.

**Inequality.**

One half of the world must sweat and groan that the other half may dream.

905 LONGFELLOW: *Hyperion*, Bk. i., Ch. 4.

**Inevitableness.**

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.

906 LOWELL: *Democracy and Addresses.*

**Infallibility.**

Infallibility always paralyzes. It gives rest, but it is the rest of stagnation.

907 HENRY DRUMMOND: *The New Evangelism*, p. 29.

**Infamy.**

The vilest infamy is not too deep for the Seraph Virtue to descend and illumine its abyss.

908 BULWER-LYTTON: *The Disowned*, Ch. 14.

**Infidelity.**

Man may doubt here and there, but mankind does not doubt. The universal conscience is larger than the individual conscience, and that constantly comes in to correct and check our own infidelity. HUGH R. HAWEIS:

909 *Speech in Season*, Bk. iii. *The Prodigal.*

He hath denied the faith, and is worse than an infidel.

910 NEW TESTAMENT: 1 *Timothy* v. 8.

**Infinity.**

That which we foolishly call vastness is, rightly considered, not more wonderful, not more impressive, than that which we insolently call littleness: and the infinity of God is not mysterious, it is only unfathomable, not concealed, but incomprehensible: it is a clear infinity, the darkness of the pure, unsearchable sea.

911 RUSKIN: *Modern Painters*, Pt. iii., Sec. 1.

**Influence.**

Influence is to be measured not by the extent of surface it covers, but by its kind.

912 WILLIAM ELLERY CHANNING: *Self-Culture*. (*Address, Boston, Mass., Sept.* 1838.)

**Ingratitude.**

The wicked are always ungrateful.

913 CERVANTES: *Don Quixote*, Pt. i., Bk. iii., Ch. 23. (*Jarvis, Translator.*)

Ingratitude is monstrous; and for the multitude to be ingrateful were to make a monster of the multitude.

914 SHAKS.: *Coriolanus*, Act ii., Sc. 3.

**Injustice.**

Extreme law, extreme injustice, is now become a stale proverb in discourse.

915 CICERO: *De Officiis*, i. 33.

**Ink.**

Let there be gall enough in thy ink; though thou write with a goose-pen, no matter.

916 SHAKS.: *Tw. Night*, Act iii., Sc. 2.

**Innkeeper.**

Though I am an innkeeper, thank Heaven I am a Christian. CERVANTES: *Don Quixote*, 917 Pt. i., Bk. iv., Ch. 32. (*Jarvis, Translator.*)

**Innocence.**

Innocence is plain, direct, and simple; guilt is a crooked, intricate, inconstant, and various thing.

918 BURKE: *Speech, Feb.* 15, 1788. *Impeachment of Warren Hastings.*

To dread no eye, and to suspect no tongue, is the greatest prerogative of innocence: an exemption granted only to invariable virtue.

919 DR. JOHNSON: *The Rambler*. No. 68.

**Innovations.**

As the births of living creatures at first are ill-shapen, so are all innovations, which are the births of time.

920 BACON: *Essays. Of Innovations.*

**Inns.**

Let the world wagge, and take mine ease in myne Inne.

921 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 5.

There is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn.

922 DR. JOHNSON: *Boswell's Life of Johnson.* 1776. (Routledge edition, Vol. ii., Ch. 14.)

**Insanity.**

All power of fancy over reason is a degree of insanity.

923 DR. JOHNSON: *Rasselas*, Ch. 44.

**Insight.**

A moment's insight is sometimes worth a life's experience.

924 HOLMES: *The Professor at the Breakfast Table*, Ch. 10.

**Insincerity.**

Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation.

925 HAWTHORNE: *American Note-Books.*

**Inspiration.**

Inspiration must find answering inspiration.

926 A. BRONSON ALCOTT: *Table Talk. VI. Creeds. Scripture.*

It has all the contortions of the sibyl without the inspiration.

927 BURKE: *Prior's Life of Burke.*

**Instinct.**

I was now a coward on instinct.

928 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

Instinct is intelligence incapable of self-consciousness.

929 JOHN STERLING: *Essays and Tales. Thoughts. Thoughts and Images.*

**Institutions.**

An institution is the lengthened shadow of one man; as, the Reformation of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson.

930 EMERSON: *Essays. Self-Reliance.*

I want you to turn your eyes from institutions to men. The difficulty of the present day and with us is, we are bullied by institutions.

931 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Public Opinion.*

**Instructors.**

Men in teaching others, learn themselves.

932 SENECA: *Works. Epistles.* No. 7. (*Thomas Lodge, Editor.*)

**Insults.**

The way to procure insults is to submit to them. A man meets with no more respect than he exacts.

933 HAZLITT: *Characteristics.* No. 402.

**Integrity.**

Integrity without knowledge is weak and useless.

934 DR. JOHNSON: *Rasselas*, Ch. 41.

**Intellect.**

Intellect really exists in its products; its kingdom is here. HARTLEY COLERIDGE:

935 *Dramatic Works of Massinger and Ford.*

Intellect annuls fate. So far as a man thinks, he is free.

936 EMERSON: *Conduct of Life. Fate.*

**Intelligence.**

To educate the intelligence is to enlarge the horizon of its desires and wants.

937 LOWELL: *Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884.

Every breeze wafts intelligence from country to country, every wave rolls it, all give it forth, and all in turn receive it.

938 DANIEL WEBSTER: *Address, Charlestown, Mass., June*, 1825. *Bunker Hill Monument.*

**Intemperance.**

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.

939 SHAKS.: *Othello*, Act ii., Sc. 3.

**Intimacy.**

The worst way of being intimate is by scribbling. DR. JOHNSON:

940 *Boswell's Life of Johnson.* V. 93.

**Interest.**

Interest speaks all sorts of tongues, and plays all sorts of parts, even that of disinterestedness.

941 LA ROCHEFOUCAULD: *Maxim* 39.

**Invention.**

The fortune in being the first in an invention, or in a privilege, doth cause sometimes a wonderful overgrowth in riches; as it was with the first sugarman in the Canaries.

942 BACON: *Essays. Of Riches.*

Without invention a painter is but a copier, and a poet but a plagiary of others.

943 DRYDEN: *Essays. Of Poetry and Painting.*

**Inventors.**

Only an inventor knows how to borrow, and every man is or should be an inventor.

944 EMERSON: *Letters and Social Aims. Quotation and Originality.*

Very learned women are to be found, in the same manner as female warriors; but they are seldom or never inventors.

945 VOLTAIRE: *A Philosophical Dictionary. Women.*

**Iron.**

When the iron is hot, strike.

946 JOHN HEYWOOD: *Proverbes*, Pt. i., Ch. 3.

He shall rule them with a rod of iron.

947 NEW TESTAMENT: *Revelation* ii. 27.

**Irony.**

Irony is an insult conveyed in the form of a compliment. E. P. WHIPPLE:

948 *Literature and Life. Wit and Humor.*

**Irreverence.**

We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions. RUSKIN:

949 *The Seven Lamps of Architecture.*

**Iteration.**

Iteration, like fiction, is likely to generate heat instead of progress. GEORGE ELIOT:

950 *The Mill on the Floss*, Bk. ii., Ch. 2.

J.

**Jabbering.**

He told me he did not know what travelling was good for but to teach a man to ride the great horse, to jabber French, and to talk against passive obedience.

951 ADDISON: *Tory Foxhunter.*

We dined like emperors, and jabbered in several languages.

952 MACAULAY: (*In Trevelyan* i., 213).

**Jackanapes.**

Or, if I might buffet for my love, or bound my horse for her favors, I could lay on like a butcher, and sit like a jack-an-apes, never off.

953 SHAKS.: *Henry V.*, Act v., Sc. 2.

**Jacobins.**

Itinerant revolutionary tribunals composed of trusty Jacobins were to move from department to department, and the guillotine was to travel in their train.

954 MACAULAY: *Essays. Barère.*

**Jail.**

Being in a ship is being in a jail, with the chance of being drowned.

955 DR. JOHNSON: *Boswell's Life of Johnson*, Vol. ii., Ch. 3, 1759.

**Jangle.**

But now, Sir Peter, if we have finished our daily jangle, I presume I may go to my engagement at Lady Sneerwell's.

956 SHERIDAN: *School for Scandal*, Act ii., Sc. 1.

**Jarring.**

Although there be in their words a manifest show of jar, yet none if we look upon the difference of matter.

957 HOOKER: *Ecclesiastical Polity*, Ch. 5.

**Jealousy.**

Jealousy is always born with love, but does not always die with it.

958 LA ROCHEFOUCAULD: *Reflections.* No. 361.

Love is strong as death; jealousy is cruel as the grave.

959 OLD TESTAMENT: *Song of Solomon*, viii. 6.

O jealousy! thou magnifier of trifles!
960 SCHILLER: *Fiesco*, Act i., Sc. 1.
(*Bohn, Translator.*)

**Jerusalem.**

If I forget thee, O Jerusalem, let my right hand forget her cunning.
961 OLD TESTAMENT: *Psalm* cxxxvii. 5.

**Jesting.**

Jests that give pain are no jests.
962 CERVANTES: *Don Quixote*, p. 17.
(*Burke's Translation*)

A jest loses its point when he who makes it is the first to laugh. SCHILLER:
963 *Fiesco*, Act i., Sc. 7. (*Bohn, Trans.*)

It would be argument for a week, laughter for a month, and a good jest for ever.
964 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 2.

**Jesus Christ.**

Christ is the one great typical man; and all high manhood necessarily conforms to Christ.
965 HENRY WARD BEECHER:
*Proverbs from Plymouth Pulpit.*

In Him was the perfect power of uttering God to men, and of being full of God, not for himself only but for mankind. His headship of our race, his mediatorship, his atonement, are various ways of stating this idea. Everything that he was and did, he was and did for us. He lived his life, he died his death, for us. He took sorrow for us. He took joy and comfort for us also.
966 PHILLIPS BROOKS: *Sermons.*
*I. The Purpose and Use of Comfort.*

The people's friend? Where will you find him but in Jesus Christ of Nazareth?

967 CHARLES KINGSLEY: *Alton Locke*, Ch. 37.

I refuse to permit discussion this evening respecting the love which a Christian man bears to his Redeemer, — a love more delicate far than the love which was ever borne to sister, . . . a reverence more sacred than man ever bore to mother.

968 FREDERICK W. ROBERTSON: *Lectures and Addresses. Skeptical Pub.*

**Jewel.**

Consistency, thou art a jewel.

969 OLD PROVERB. (*Origin Unknown*).

**Jews.**

I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?

970 SHAKS.: *M. of Venice*, Act iii., Sc. 1.

**Johnson, Samuel.**

What a singular destiny has been that of this remarkable man! — To be regarded in his own age as a classic, and in ours as a companion! To receive from his contemporaries that full homage which men of genius have in general received only from posterity; to be more intimately known to posterity than other men are known to their contemporaries! MACAULAY:

971 *On Boswell's Life of Johnson* (Croker's ed.).

**Jokes.**

It requires a surgical operation to get a joke well into a Scotch understanding.

972 SYDNEY SMITH: *A Memoir of the Rev. Sydney Smith.*

**Journey.**

As the Italians say, Good company in a journey makes the way to seem the shorter.

973 IZAAK WALTON: *The Complete Angler*, Pt. i., Ch. i.

**Joy.**

Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness. PHILLIPS BROOKS:

974 *Sermons. The Joy of Self-Sacrifice.*

**Judges.**

A king that setteth to sale seats of justice oppresseth the people; for he teacheth his judges to sell justice, and "*pretio parata pretio venditur justitia.*"

975 BACON: *Essays. Of a King.*

Judges must beware of hard constructions and strained influences; for there is no worse torture than the torture of laws: specially in case of laws penal, they ought to have care, that that which was meant for terror be not turned into rigor.

976 BACON: *Essays. Of Judicature.*

It is better that a judge should lean on the side of compassion than severity. CERVANTES:

977 *Don Quixote*, Pt. ii., Ch. 43. (*Jarvis, Translator.*)

**Judgment.**

Judgment is forced upon us by experience.

978 DR. JOHNSON: *Lives of the English Poets. Pope.*

Commonly, we say a judgment falls upon a man for something in him we cannot abide.

979 JOHN SELDEN: *Table Talk. Judgments.*

**Justice.**

There is no virtue so truly great and godlike as justice.

980 ADDISON: *The Guardian.* No. 99.

Justice is always violent to the party offending, for every man is innocent in his own eyes.

981 DANIEL DE FOE: *Shortest Way with Dissenters.*

Justice satisfies everybody, and justice alone.

982 EMERSON: *Lecture, Boston, May* 30, 1878.

Justice is immortal, eternal, and immutable, like God himself. KOSSUTH:

983 *Select Speeches. Public Piracy of Russia. New York, to the Bar, Dec.* 19.

A man may see how this world goes with no eyes. Look with thine eyes: see how yond justice rails upon yond simple thief. Hark, in thine ear: change places; and, handy-dandy, which is the justice, which is the thief?

984 SHAKS.: *King Lear,* Act iv., Sc. 6.

## K.

**Kindness.**

Kindness in us is the honey that blunts the sting of unkindness in another.

985 LANDOR: *Imaginary Conversations.*

In her tongue is the law of kindness.
986 OLD TESTAMENT: *Proverbs* xxxi. 26.

**Kings.**

Kings will be tyrants from policy, when subjects are rebels from principle.
987 BURKE: *Reflections on the Rev. in France*, Vol. iii., p. 334.

Strange! to think how the Moth-kings lay up treasures for the moth: and the Rust-kings, who are to their people's strength as rust to armor, lay up treasures for the rust; and the Robber-kings, treasures for the robber; but how few kings have ever laid up treasures that needed no guarding — of which the more thieves there were the better. RUSKIN:
988 *Sesame and Lilies. Of Kings' Treasuries.*

As tedious as a king.
989 SHAKS.: *Much Ado*, Act iii., Sc. 5.

**Kisses.**

The sound of a kiss is not so loud as that of a cannon, but its echo lasts a deal longer. HOLMES:
990 *The Professor at the Breakfast-Table*, Ch. 11.

Kissing with inside lip? stopping the career of laughter with a sigh?
991 SHAKS.: *Wint. Tale*, Act i., Sc. 2.

**Knavery.**

Zeno first started that doctrine that knavery is the best defence against a knave.
992 PLUTARCH: *Of Bashfulness.*

A slippery and subtile knave; a finder of occasions, that has an eye can stamp and counter-

feit advantages, though true advantage never presents itself: a devilish knave!

993 SHAKS.: *Othello*, Act ii., Sc. 1.

**Knowledge.**

Knowledge is power.

994 BACON: *Meditationes Sacræ.*

The more knowledge a man has, the better he'll do's work; and feeling's a sort o' knowledge.

995 GEORGE ELIOT: *Adam Bede*, Ch. 52.

Our only real and valuable knowledge is a knowledge of nature itself, and consists of presentations which correspond to external things.

996 ERNEST HAECKEL: *The Riddle of the Universe*, Ch. 16. *Knowledge and Belief.*

Knowledge without integrity is dangerous and dreadful.

997 DR. JOHNSON: *Rasselas*, Ch. 41.

He that increaseth knowledge increaseth sorrow.

998 OLD TESTAMENT: *Ecclesiastes* i. 18.

A man with knowledge, but without energy, is a house furnished but not inhabited; a man with energy but no knowledge, a house dwelt in but unfurnished. JOHN STERLING:

999 *Essays and Tales. Thoughts.*

## L.

**Labelling.**

I will give out divers schedules of my beauty: It shall be inventoried: and every particle, and utensil, labelled to my will: as, item, two lips indifferent red; item, two gray eyes, with lids to them; item, one neck, one chin, and so forth.

1000 SHAKS.: *Tw. Night*, Act i., Sc. 5.

**Labor.**

Labor, wide as the earth, has its summit in heaven.

1001 CARLYLE: *Essays. Work.*

When labor quarrels with capital, or capital neglects the interests of labor, it is like the hand thinking it does not need the eye, the ear, or the brain. JAMES FREEMAN CLARKE:

1002 *Self-Culture*, p. 268.

It is not labor in itself that is repugnant to man; it is not the natural necessity for exertion which is a curse. It is only labor which produces nothing — exertion of which he cannot see the results.

1003 HENRY GEORGE: *Progress and Poverty*, p. 420.

A habit of labor in the people is as essential to the health and vigor of their minds and bodies as it is conducive to the welfare of the State.

1004 ALEXANDER HAMILTON: *Works*, i., 257.

Labor for labor's sake is against nature.

1005 JOHN LOCKE: *The Conduct of the Understanding*, Sec. 16. *Haste.*

Immigration of labor is an unmixed good. Importation of human freight is an unmitigated evil. WENDELL PHILLIPS: *Speeches, Lectures,*

1006 *and Letters. The Chinese.*

**Laborers.**

The number of useful and productive laborers is everywhere in proportion to the quantity of capital stock which is employed in setting them to work, and to the particular way in which it is so employed. ADAM SMITH:

1007 *Wealth of Nations, I., Introduction.*

**Lacquey.**

I saw a gay gilt chariot, drawn by fresh prancing horses; the coachman with a new cockade, and the lacqueys with insolence and plenty in their countenances.

1008 STEELE: *Tatler.* No. 46.

**Ladies.**

Her artists were quick to give fine expression to the new moods of the Middle Ages; her gentlemen were the first in Europe, and the first modern ladies were Venetian. C. E. NORTON:

1009 *Church Building in Middle Ages*, p. 40.

**Lair.**

Rouse the lion from his lair.

1010 WALTER SCOTT: *The Talisman*, Ch. 6.

**Lamp.**

Pythias once, scoffing at Demosthenes, said that his arguments smelt of the lamp.

1011 PLUTARCH: *Life of Demosthenes.*

**Land.**

And besides, the problem of land, at its worst, is a by one; distribute the earth as you will, the principal question remains inexorable — Who is to dig it? Which of us, in brief word, is to do the hard and dirty work for the rest, and for what pay? Who is to do the pleasant and clean work, and for what pay? Who is to do no work, and for what pay? RUSKIN:

1012 *Sesame and Lilies. Of King's Treasuries.*

**Landmark.**

Remove not the ancient landmark.

1013 OLD TESTAMENT: *Proverbs* xxii. 28.

**Landscape.**

The true ideal of landscape is precisely the same as that of the human form; it is the expression of the specific — not the individual, but the specific — characters of every object in their perfection; there is an ideal form of every herb, flower, and tree: it is that form to which every individual of the species has a tendency to arrive, freed from the influence of accident or disease.

1014 RUSKIN: *Modern Painters. Preface.* Second edition.

**Language.**

As to your employment of language, the great aim is to be simple, and, in a measure, conversational; and then let eloquence come of itself. If most people talked as well in public as in private, public meetings would be more interesting.

1015 THOMAS WENTWORTH HIGGINSON: *Women and the Alphabet. Study and Work.*

Language! the blood of the soul, sir, into which our thoughts run, and out of which they grow.

1016 HOLMES: *The Professor at the Breakfast Table*, Ch. 2.

Language, as well as the faculty of speech, was the immediate gift of God.

1017 NOAH WEBSTER: *Preface to Dictionary.*

**Laughter.**

The man who cannot laugh is not only fit for treasons, stratagems, and spoils, but his whole life is already a treason and a stratagem.

1018 CARLYLE: *Sartor Resartus*, Bk i., Ch. 4.

There's naught that's more ill-timed than ill-timed laughter.

1019 CATULLUS: *Carmina*, xxxvii. (xxxix.), 16.

As the crackling of thorns under a pot, so is the laughter of a fool.

1020 OLD TESTAMENT: *Ecclesiastes* vii. 6.

They laugh that win.

1021 SHAKS.: *Othello*, Act iv., Sc. 1.

A woman without a laugh in her . . . is the greatest bore in existence.

1022 THACKERAY: *Miscellanies. Sketches and Travels in London.*

The laughter of man is the contentment of God.

1023 JOHN WEISS: *Wit, Humor, and Shakespeare.*

**Law.**

Law is not law, if it violates the principles of eternal justice.

1024 LYDIA MARIA CHILD. 1861.

The absolute justice of the State, enlightened by the perfect reason of the State. That is law.

1025 RUFUS CHOATE: *Addresses and Orations. Conservative Force of the Am. Bar.*

Our human laws are but the copies, more or less imperfect, of the eternal laws, so far as we can read them. FROUDE:

1026 *Short Studies on Gt. Subjects. Calvinism.*

Where law ends, tyranny begins.

1027 WILLIAM PITT (EARL OF CHATHAM): *Case of Wilkes, Speech, Jan.* 9, 1770.

No law can possibly meet the convenience of every one: we must be satisfied if it be beneficial on the whole and to the majority.

1028 LIVY: *Histories*, xxxiv., 3.

There is a higher law than the Constitution.
1029 WILLIAM H. SEWARD: *Speech, March* 11, 1850.

2*d Clo.* But is this "law"?
1*st Clo.* Ay, marry is't; crowner's-quest law.
1030 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Lawyers.**

The lawyer is a gentleman who rescues your estate from your enemies, and keeps it to himself.
1031 LORD BROUGHAM.

The first thing we do, let's kill all the lawyers.
1032 SHAKS.: 2 *Henry VI.*, Act iv., Sc. 2.

'Tis like the breath of an unfee'd lawyer; you gave me nothing for 't.
1033 SHAKS.: *King Lear*, Act i., Sc. 4.

Why may not that be the skull of a lawyer? Where be his quiddities now, his quillets, his cases, his tenures, and his tricks?
1034 SHAKS.: *Hamlet*, Act v., Sc. 1.

**Laziness.**

Laziness travels so slowly that poverty soon overtakes him.
1035 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Humanity is constitutionally lazy.
1036 TIMOTHY TITCOMB (*J. G. Holland*): *Gold Foil. XV. Indolence and Industry.*

**Learning.**

Learning hath its infancy when it is but beginning and almost childish; then its youth, when it is luxuriant and juvenile; then its strength of

years, when it is solid and reduced; and, lastly, its old age, when it waxeth dry and exhaust.

1037 BACON: *Essays. Of Vicissitudes of Things.*

It will, I believe, be found invariably true, that learning was never decried by any learned man.

1038 DR. JOHNSON: *The Adventurer.* No. 85.

**Leisure.**

Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy never; for, "A life of leisure and a life of laziness are two things." BENJAMIN FRANKLIN:

1039 *The Way to Wealth.*

Dionysius the Elder, being asked whether he was at leisure, he replied, "God forbid that it should ever befall me!" PLUTARCH:

1040 *Apophthegms of Kings and Great Commanders. Dionysius.*

**Letters.**

A letter is a conversation between the absent and the present: its destiny is fleeting, and it should pass away like the sound of the voice.

1041 WILHELM VON HUMBOLDT: *Letters to a Female Friend.* Vol. i. No. 9.

**Libels.**

Though some make light of libels, yet you may see by them how the wind sits. As, take a straw, and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not show the complexion of the time so well as ballads and libels.

1042 JOHN SELDEN: *Table Talk. Libels.*

**Liberty.**

The tree of liberty only grows when watered by the blood of tyrants.

1043 BERTRAND BARÈRE: *Speech in the Convention Nationale*, 1792.

My rigor relents: I pardon something to the spirit of liberty. BURKE:

1044 *Speech. On Conciliation with America.*

Liberty is rendered even more precious by the recollection of servitude.

1045 CICERO: *Philippica*, iii., 14, 36.

Liberty is never cheap. It is made difficult, because freedom is the accomplishment and perfectness of man. EMERSON:

1046 *Miscellanies. The Fugitive Slave Law.*

The sun of liberty is set; you must light up the candle of industry and economy.

1047 BENJAMIN FRANKLIN: *In Correspondence.*

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

1048 PATRICK HENRY: *Speech, March*, 1775.

O Liberty! Liberty! how many crimes are committed in thy name! (1793).

1049 MADAME ROLAND: *Macaulay's Mirabeau. Edinburgh Review*, 1832.

Liberty, when it begins to take root, is a plant of rapid growth.

1050 GEORGE WASHINGTON: *Political Maxims.*

God grants liberty only to those who love it, and are always ready to guard and defend it.

1051 DANIEL WEBSTER: *Speech, United States Senate*, 1833–34. *Removal of the Deposits.*

Eternal vigilance is the price of liberty.

1052 *Ascribed to* THOMAS JEFFERSON: *Quoted by Wendell Phillips in his Speech, "Public Opinion," Jan.* 28, 1852.[1]

**Libraries.**

The true university of these days is a collection of books. CARLYLE:

1053 *Heroes and Hero Worship.*

Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

1054 WILLIAM ELLERY CHANNING: *Self-Culture.* (*Address, Boston, Mass.*, 1838.)

He that revels in a well-chosen library, has innumerable dishes, and all of admirable flavor.

1055 WILLIAM GODWIN: *The Enquirer. Of an Early Taste for Reading.*

**Life.**

O Life! an age to the miserable, a moment to the happy.

1056 BACON: *Moral and Historical Works. Ornamenta Rationalia.*

Life is not dated merely by years. Events are sometimes the best calendars.

1057 LORD BEACONSFIELD: *Venetia*, Bk. iii.

[1] In a letter dated April 14, 1879, Mr. Phillips wrote: "'Eternal vigilance is the price of liberty,' has been attributed to Jefferson; but no one has yet found it in his works or elsewhere."

One life, — a little gleam of time between two eternities.

1058 CARLYLE: *Heroes and Hero Worship. The Hero as a Man of Letters.*

Life is but another name for action; and he who is without opportunity exists, but does not live.

1059 GEORGE S. HILLARD: *Six Months in Italy*, Ch. 31. *Concluding Remarks.*

Life is a campaign, not a battle, and has its defeats as well as its victories.

1060 DONN PIATT: *The Lone Grave of the Shenandoah and Other Tales.*

Life is a shuttle.

1061 SHAKS.: *Mer. W. of W.*, Act v., Sc. 1.

O excellent! I love long life better than figs.

1062 SHAKS.: *Ant. and Cleo.*, Act i, Sc. 2.

**Light.**

Light is the first of painters. There is no object so foul that intense light will not make it beautiful.

1063 EMERSON: *Essays. Nature.*

Light, — God's eldest daughter.

1064 THOMAS FULLER: *The Holy and Profane States. The Holy State. Building.*

He was a burning and a shining light.

1065 NEW TESTAMENT: *John* v. 35.

**Lightness.**

This matter of lightness is the distinctive line between savage and civilized bread.

1066 HARRIET BEECHER STOWE: *House and Home Papers.*

**Likeness.**

As like as one pease is to another.

1067 JOHN LYLY: *Euphues*, p. 215.

**Lily.**

Consider the lilies of the field, how they grow; they toil not, neither do they spin.

1068 NEW TESTAMENT: *Matthew* vi. 28.

**Limb.**

A bit of the wing, Roxy, or of the — under limb?

1069 HOLMES: *Elsie Venner*, Ch. 7.

**Limbo.**

The gate of Dante's Limbo is left ajar even for the ancient philosophers to slip out.

1070 LOWELL: *Among My Books. Dante.*

**Limitation.**

We are under physiological and cerebral limitation; limitations of association, want, condition.

1071 HORACE BUSHNELL: *Nature and the Supernatural*, p. 51.

In all well-instituted commonwealths care has been taken to limit men's possessions.

1072 SWIFT: *Thoughts on Various Subjects.*

**Limpness.**

A kind providence furnishes the limpest personality with a little gum or starch in the form of tradition.

1073 GEORGE ELIOT: *Middlemarch*, i., 25.

**Line.**

I propose to fight it out on this line if it takes all summer. GRANT: *Despatch to Gen. Halleck*,

1074 *May* 11, 1864.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

1075 OLD TESTAMENT: *Job* xxxviii. 5.

**Lineaments.**

The lineaments of the body do disclose the disposition and inclination of the mind in general.

1076 BACON: *Advancement of Learning.*

**Linen.**

In any case, let Thisby have clean linen.

1077 SHAKS.: *Mid. N. Dream*, Act iv., Sc. 2.

Let's go to that house, for the linen looks white, and smells of lavender, and I long to lie in a pair of sheets that smell so.

1078 IZAAK WALTON: *Complete Angler*, p. 77.

**Lionizing.**

Can he do nothing for his Burns but lionize him?

1079 CARLYLE: *Past and Present*, iv., 6.

**Lion.**

A living dog is better than a dead lion.

1080 OLD TESTAMENT: *Ecclesiastes* ix. 4.

To bring in, God shield us! a lion among ladies, is a most dreadful thing: for there is not a more fearful wild-fowl than your lion, living; and we ought to look to it.

1081 SHAKS.: *Mid. N. Dream*, Act iii., Sc. 1.

**Lispers.**

I remember a race of lispers, fine persons, who took an aversion to particular letters in our language.

1082 STEELE: *Tatler.* No. 77.

**Listening.**

It takes a great man to make a good listener.

1083 SIR ARTHUR HELPS: *Brevia.*

Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

1084 COLTON: *Lacon.*

**Literature.**

Literature is the thought of thinking souls.

1085 CARLYLE: *Essays. Memoirs of the Life of Scott.* (*London and Westminster Rev.*)

All literature writes the character of the wise man.

1086 EMERSON: *Essays. History.*

Literature, taken in all its bearings, forms the grand line of demarcation between the human and the animal kingdoms.

1087 WILLIAM GODWIN: *The Enquirer. Of an Early Taste for Reading.*

Literature, like a gypsy, to be picturesque, should be a little ragged.

1088 DOUGLAS JERROLD: *Specimens of Jerrold's Wit. Literary Men.*

We cultivate literature on a little oatmeal.

1089 SYDNEY SMITH: *A Memoir of the Rev. Sydney Smith, by Lady Holland,* Ch. 2.

**London.**

London is the epitome of our times, and the Rome of to-day.

1090 EMERSON: *English Traits. Result.*

In the firm expectation that when London shall be a habitation of bitterns, when St. Paul and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh,

when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some Transatlantic commentator will be weighing in the scales of some new and now unimagined system of criticism the respective merits of the Bells and the Fudges and their historians.

1091 SHELLEY: *Dedication to Peter Bell.*

**Loneliness.**

The best loneliness is when no human eye has rested on our face for a whole day.

1092 AUERBACH: *On the Heights.* (*Bennett, Translator.*)

**Lord.**

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

1093 OLD TESTAMENT: *Job* i. 21.

**Loss.**

No man can lose what he never had.

1094 IZAAK WALTON: *The Complete Angler*, Pt. i., Ch. 5.

**Lot.**

Suit thyself to the estate in which thy lot is cast.

1095 MARCUS AURELIUS: *Meditations*, vi. 39.

**Love.**

Love is the medicine of all moral evil. By it the world is to be cured of sin.

1096 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Where there is much love, there is usually little boldness. CERVANTES: *Don Quixote*, ii., 65.

1097 (*Burke's Trans.*)

Love is the life of the soul. It is the harmony of the universe. WILLIAM ELLERY CHANNING:

1098 *Note Book. Love.*

Love, like death, a universal leveller of mankind. CONGREVE:

1099 *The Double-Dealer*, Act ii., Sc. 8.

Our love is inwrought in our enthusiasm as electricity is inwrought in the air, exalting its power by a subtle presence.

1100 GEORGE ELIOT: *Adam Bede*, Ch. 33.

Perhaps love is only the highest symbol of friendship, as all other things seem symbols of love. EMERSON:

1101 *Society and Solitude. Domestic Life.*

Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly, and never seeking her own; for whereosoever a man seeketh his own, there he falleth from love. THOMAS À KEMPIS:

1102 *Imitation of Christ.* (*Benham, Trans.*)

A man who does not love sincerely sets his face against the distinguishing mark between a friend and a flatterer. LE SAGE: *Gil Blas*,

1103 Bk. vii., Ch. 4. (*Smollett, Translator.*)

Love will make men dare to die for their beloved — love alone; and women as well as men.

1104 PLATO: *The Symposium.* I. 473. (*Jowett, Translator.*)

*Ros.* But are you so much in love as your rhymes speak?

*Orl.* Neither rhyme nor reason can express how much.

1105 SHAKS.: *As You Like It*, Act iii., Sc. 2.

No sooner met but they looked, no sooner looked but they loved, no sooner loved but they sighed, no sooner sighed but they asked one another the reason, no sooner knew the reason but they sought the remedy.

1106 SHAKS.: *As You Like It*, Act v., Sc. 2.

It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.

1107 THACKERAY: *Pendennis*, Ch. 6.

**Lovers.**

All mankind love a lover.

1108 EMERSON: *Essays. Of Love.*

It is a beautiful trait in the lover's character, that he thinks no evil of the object loved.

1109 LONGFELLOW: *Hyperion*, Bk. iv., Ch. 2.

It is as easy to count atomies as to resolve the propositions of a lover.

1110 SHAKS.: *As You Like It*, Act iii., Sc. 2.

When a man is in love with one woman in a family, it is astonishing how fond he becomes of every person connected with it.

1111 THACKERAY: *The Virginians*, Ch. 20.

**Luck.**

Luck, mere luck, may make even madness wisdom.

DOUGLAS JERROLD:

1112 *Specimens of Jerrold's Wit. Luck.*

Good luck is the willing handmaid of upright, energetic character, and conscientious observance of duty.

1113 LOWELL: *Among My Books. Wordsworth.*

This is the third time; I hope good luck lies in odd numbers.

1114 SHAKS.: *Mer. W. of W.*, Act v., Sc. 1.

**Loyalty.**

We join ourselves to no party that does not carry the American flag, and keep step to the music of the Union. RUFUS CHOATE: *Letter, Oct.* 1, 1855,

1115 *To the Whig Convention Worcester, Mass.*

Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong.

1116 STEPHEN DECATUR: *Toast, Norfolk, Va., April,* 1846.

We mutually pledge to each other our lives, our fortunes, and our sacred honor.

1117 THOMAS JEFFERSON: *Declaration of Independence.*

**Luxury.**

What is luxury? What is comfort for one person is luxury to another. What was luxury yesterday is comfort to-day.

1118 LYMAN ABBOTT: *Problems of Life.*

Luxury is a word of uncertain signification, and may be taken in a good as in a bad sense.

1119 HUME: *Essays. XXIV. Of Refinement in the Arts.*

**Lying.**

Nothing is more criminal, mean, or ridiculous, than lying. It is the production either of malice, cowardice, or vanity; but it generally misses of its aim in every one of these views; for lies are always detected sooner or later.

1120 LORD CHESTERFIELD: *Advice to His Son. Lying.*

The most mischievous liars are those who keep sliding on the verge of truth.

1121 J. C. and A. W. HARE: *Guesses at Truth.*

Lord, Lord, how the world is given to lying! I grant you I was down, and out of breath; and so was he: but we rose both at an instant, and fought a long hour by Shrewsbury clock.

1122 SHAKS.: 1 *Henry IV.*, Act v., Sec. 4.

These lies are like the father that begets them; gross as a mountain, open, palpable.

1123 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

'Tis as easy as lying.

1124 SHAKS.: *Hamlet*, Act iii., Sc. 2.

Shall I tell you a lie? I do despise a liar, as I do despise one that is false; or as I despise one that is not true.

1125 SHAKS.: *Mer. W. of W.*, Act i., Sc. 1.

There is no lie that many men will not believe; there is no man who does not believe many lies; and there is no man who believes only lies.

1126 JOHN STERLING: *Essays and Tales. Thoughts. Crystals from a Cavern.* II.

## M.

**Maceration.**

For about two centuries the hideous maceration of the body was regarded as the highest proof of excellence.

1127 LECKY: *European Morals*, iii., 14.

**Machinations.**

We have seen the best of our time: Machinations, hollowness, treachery, and all ruinous disorders, follow us disquietly to our graves.

1128 SHAKS.: *King Lear*, Act i., Sc. 2.

**Machine, Machinery.**

The human body, like all living bodies, is a machine, all the operations of which will, sooner or later, be explained on physical principles.

1129 HUXLEY: *Lay Sermons*, p. 339.

The machinery, Madame, is a term invented by the critics, to signify that part which the Deities, Angels, or Demons are made to act in a poem.

1130 POPE: *Letter prefixed to Rape of the Lock.*

Thine evermore, most dear lady, whilst this machine is to him, Hamlet.

1131 SHAKS.: *Hamlet*, Act ii., Sc. 2.

**Madness.**

Though this be madness, yet there is method in't.

1132 SHAKS.: *Hamlet*, Act ii., Sc. 2.

This is very midsummer madness.

1133 SHAKS.: *Tw. Night*, Act iii., Sc. 4.

**Magician.**

I have, since I was three years old, conversed with a magician, most profound in this art, and yet not damnable.

1134 SHAKS.: *As You Like It*, Act v., Sc. 2.

**Magistracy.**

To execute laws is a royal office; to execute orders is not to be a king. However, a political executive magistracy, though merely such, is a great trust. . . . . BURKE:

1135 *Reflections on the Rev. in France.*

It is said Labor in thy vocation: which is as much to say, as, — let the magistrates be laboring men; and therefore should we be magistrates.

1136 SHAKS.: 2 *Henry VI.*, Act iv., Sc. 2.

**Magnificence.**

Magnificence cannot be cheap, for what is cheap cannot be magnificent.

1137 DR. JOHNSON: *Works.* V. 458. (Oxford edition, 1825.)

**Majorities and Minorities.**

If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution — certainly would if such a right were a vital one. LINCOLN:

1138 *First Inaugural Address, March* 4, 1861.

**Majority.**

One on God's side is a majority.

1139 WENDELL PHILLIPS: *Speech*, Nov. 1, 1859.

**Malady.**

It is the disease of not listening, the malady of not marking, that I am troubled withal.

1140 SHAKS.: 2 *Henry IV.*, Act i., Sc. 2.

**Malcontents.**

Thou art the Mars of malcontents.

1141 SHAKS.: *Mer. W. of W.*, Act i., Sc. 3.

**Malefactor.**

Benefactors? Well, what benefactors are they? are they not malefactors?

1142 SHAKS.: *M. for M.*, Act iii., Sc. 1.

**Malice.**

In charity to all mankind, bearing no malice or ill-will to any human being, and even compassionating those who hold in bondage their fellow-men, not knowing what they do.

1143 JOHN QUINCY ADAMS: *Letter to A. Bronson, July* 30, 1838.

You speak unskilfully; or, if your knowledge be more, it is much darkened in your malice.

1144 SHAKS.: *M. for M.*, Act iii., Sc. 2.

Wit larded with malice, and malice forced with wit.

1145 SHAKS.: *Troil. and Cress.*, Act v., Sc. 1.

**Mammonism.**

Alas! If Hero-worship become Dilettantism, and all except Mammonism be a vain grimace, how much on this most earnest Earth has gone and is ever more going to fatal destruction.

1146 CARLYLE: *Past and Present*, ii.

**Man.**

When the Bible says "Man," it does not mean this man or that man; but Humanity!

1147 HENRY W. BELLOWS: *Man and Mankind. Old and New*, Vol. i., p. 456.

In one completed man there are the forces of many men. Self-control is self-completion.

1148 BULWER-LYTTON: *Caxtoniana.* Essay XX. *On Self-Control.*

We should never forget that God has evidently related man to nature as he has, that, by his investigations and labors, he may become intellectually stronger and greater. Man was not made for nature, but nature was made for man.

1149 GEORGE C. LORIMER: *Christianity in the Nineteenth Century. The Divine and Human.*

God made him, and therefore let him pass for a man.

1150 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Manhood.**

Power, in its quality and degree, is the measure of manhood. J. G. HOLLAND:

1151 *Plain Talks on Familiar Subjects.*

Which makes much against my manhood: if I should take from another's pocket, to put into mine.

1152 SHAKS.: *Henry V.*, Act iii., Sc. 2.

**Mankind.**

The history of mankind is little else than a narrative of designs which have failed, and hopes that have been disappointed.

1153 DR. JOHNSON: *Works.* IX. 398. (Oxford edition, 1825.)

The common curse of mankind, folly and ignorance, be thine in great revenue!

1154 SHAKS.: *Troil. and Cress.*, Act ii., Sc. 3.

**Manners.**

Manners must adorn knowledge and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value.

1155 LORD CHESTERFIELD: *Letter to His Son, July* 1, 1748.

Intercourse with women is the element of good manners. GOETHE:

1156 *Elective Affinities.* 11. 5. (Bohn edition.)

**March.**

*Cæs.* The ides of March are come.

*Sooth.* Ay, Cæsar; but not gone.

1157 SHAKS.: *Jul. Cæsar*, Act iii., Sc. 1.

**Marriage.**

When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife; for thence will spring all thy future good or evil: and it is an action of life, like unto a stratagem of war, wherein a man can err but once. WILLIAM LORD BURGHLEY:

1158 *Ten Precepts to His Son.*

Marriage, considered merely in its financial and business relations, may be regarded as a permanent co-partnership.

1159 THOMAS WENTWORTH HIGGINSON: *Women and the Alphabet. The Home.*

Marriage is evidently the dictate of nature; men and women are made to be companions of each other, and therefore I cannot be persuaded but that marriage is one of the means of happiness.

1160 DR. JOHNSON: *Rasselas*, Ch. 28.

After marriage arrives a reaction, sometimes a big, sometimes a little one; but it comes sooner or later, and must be tided over by both parties if they desire the rest of their lives to go with the current. RUDYARD KIPLING:

1161 *Plain Tales from the Hills.*

To church in the morning, and there saw a wedding in the church, which I have not seen many a day; and the young people so merry one with another! and strange to see what delight we married people have to see these poor fools decoyed into our condition, every man and woman gazing and smiling at them.

1162 PEPYS: *Diary*, Dec. 25, 1665.

**Martyrdom.**

His wife, with nine small children and one at the breast, following him to the stake.

1163 *Martyrdom of John Rogers, Burned at Smithfield, Feb.* 14, 1554.

**Matrimony.**

Matrimony has made you eloquent in love.

1164 CONGREVE: *The Way of the World*, Act ii., Sc. 8.

Matrimony — the high sea for which no compass has yet been invented.

1165 HEINE: *Wit, Wisdom, and Pathos. Musical Notes from Paris.*

**Matter.**

How great a matter a little fire kindleth!

1166 NEW TESTAMENT: *James* iii. 5.

**Maxims.**

Maxims are to the intellect what laws are to actions; they do not enlighten, but they guide and direct, and, although themselves blind, are protective. JOUBERT: *Pensées.* No. 138.

1167 (*Attwell, Translator.*)

**Meanness.**

An infallible characteristic of meanness is cruelty. DR. JOHNSON: *Works.* VI. 176.

1168 (Oxford edition, 1825.)

**Measures.**

Measures, not men, have always been my mark.

1169 GOLDSMITH: *The Good-Natured Man*, Act ii.

**Meat.**

This dish of meat is too good for any but anglers, or very honest men.

1170 IZAAK WALTON: *The Complete Angler.*

**Medicine.**

If the rascal have not given me medicines to make me love him, I'll be hanged.

1171 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 2.

**Meditation.**

The art of meditation may be exercised at all hours, and in all places; and men of genius, in their walks, at table, and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly.

1172 ISAAC DISRAELI: *Literary Character*, Ch. 11.

**Meekness.**

Blessed are the meek, for they shall inherit the earth.

1173 NEW TESTAMENT: *Matthew* v. 5.

**Melancholy.**

Fear and sorrow are the true characters and inseparable companions of most melancholy.

1174 BURTON: *Anatomy of Melancholy*, Pt. i., Sec. 1, Mem. 3, Subs. 2.

I can suck melancholy out of a song.

1175 SHAKS.: *As You Like It*, Act ii., Sc. 5.

**Melodrama.**

When I use the term melodrama, I mean by it that which mimics the tragic, but falls short of it; the tragic, imitated, but so environed, that it loses dignity and has something of the inflated and grotesque. OUIDA: *Critical Studies.*

1176 *The Italian Novels of Marion Crawford.*

**Memory.**

Oblivion is the dark page whereon memory writes her lightbeam characters, and makes them legible; were it all light, nothing could be read there, any more than if it were all darkness.

1177 CARLYLE: *Essays. On History Again.* (*Fraser's Magazine.* Vol. vii. No. xli. 1833.)

The memory will not be ruled as to what it shall bind and what it shall loose.

1178 W. D. HOWELLS: *Literary Friends and Acquaintance. The White Mr. Longfellow.*

The true art of memory is the art of attention.

1179 DR. JOHNSON: *The Idler.* No. 74.

It may be said that his wit shines at the expense of his memory.

1180 LE SAGE: *Gil Blas*, Bk. iii., Ch. 11.

Grant but memory to us, and we can lose nothing by death. WHITTIER:

1181 *My Summer with Dr. Singleton*, Ch. 5.

**Mercy.**

Blessed are the merciful: for they shall obtain mercy.

1182 NEW TESTAMENT: *Matthew* v. 7.

Sweet mercy is nobility's true badge.

1183 SHAKS.: *Titus Andronicus*, Act i., Sc. 2.

**Merit.**

The assumption of merit is easier, less embarrassing, and more effectual than the positive attainment of it.

1184 HAZLITT: *Characteristics.* No. 21.

**Merriment.**

Where be your gibes now; your gambols, your songs? your flashes of merriment, that were wont to set the table on a roar.

1185 SHAKS.: *Hamlet*, Act v., Sc. 1.

I had rather have a fool to make me merry than experience to make me sad.

1186 SHAKS.: *As You Like It*, Act iv., Sc. 1.

**Metaphors.**

I do not object to these metaphors, I believe in metaphors. I go the length of holding that you never get nearer to truth than in a metaphor; but you have not told this man the whole truth about your metaphor, nor have you touched his soul or his affections with what lies beneath that metaphor; and it falls upon his ear as a tale he has heard a thousand times before.

1187 HENRY DRUMMOND: *The New Evangelism.*

**Method.**

Dispatch is the soul of business; and nothing contributes more to dispatch than method. Lay down a method for everything, and stick to it inviolably, as far as unexpected incidents may allow.

1188 LORD CHESTERFIELD: *Letters to his Son. London, Feb.* 5, 1750.

**Milk.**

Such as have need of milk, and not of strong meat.

1189 NEW TESTAMENT: *Hebrews* v. 12.

**Millstone.**

It were better for him that a millstone were hanged about his neck, and he cast into the sea.

1190 NEW TESTAMENT: *Luke* xvii. 2.

**Mind.**

It is mind, after all, which does the work of the world, so that the more there is of mind, the more work will be accomplished.

1191 WILLIAM ELLERY CHANNING: *Self-Culture.* (*Boston, Mass., September*, 1838.)

Babylon in all its desolation is a sight not so awful as that of the human mind in ruins.

1192 SCROPE DAVIES: *Letter to Thomas Raikes.*

The mind can weave itself warmly in the cocoon of its own thoughts, and dwell a hermit anywhere.

1193 LOWELL: *My Study Windows. On a Certain Condescension in Foreigners.*

**Miracles.**

A miracle constantly repeated becomes a process of nature. What distinguishes a miracle from a process of nature is simply that it is not repeated: it is extraordinary, and for that reason attracts attention.

1194 LYMAN ABBOTT: *Problems of Life.*

Looking for a comprehensive description of miracles, we might say that they constitute a language of heaven embodied in material signs, by which communication is established between the Deity and man, outside the daily course of nature and experience. GLADSTONE:

1195 *Later Gleanings. Robert Elsmere.*

**Mirth.**

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

1196 ADDISON: *The Spectator.* No. 381.

From the crown of his head to the sole of his foot, he is all mirth; he hath twice or thrice cut Cupid's bow string, and the little hangman dare not shoot at him; he hath a heart as sound as a bell, and his tongue is the clapper, for what his heart thinks, his tongue speaks.

1197 SHAKS.: *Much Ado*, Act iii., Sc. 2.

**Miser.**

Punishment of a miser, — to pay the drafts of his heir in his tomb. HAWTHORNE:

1198 *American Note-Books. July* 10, 1838.

The miser is as much without what he has as what he has not.

1199 PUBLIUS SYRUS: *Maxim* 486.

**Misery.**

Misery acquaints a man with strange bedfellows.

1200 SHAKS.: *Tempest*, Act ii., Sc. 2.

**Misfortune.**

In misfortune, even to smile is to offend.

1201 BACON: *Ornamenta Rationalia*.

Misfortunes have their dignity and their redeeming power. GEORGE S. HILLARD:

1202 *Six Months in Italy*, Ch. 8. *Rome.*

Our greatest misfortunes come to us from ourselves. ROUSSEAU:

1203 *Émile.* (*Eleanor Worthington, Trans.*)

In one's own misfortunes one should so bear oneself as to give the rein to sorrow only as far as is necessary, not as far as is customary.

1204 SENECA: *De Tranquillitate Animi*, XV., 6.

**Mob.**

The mob have no judgment, no discretion, no discrimination, no consistency; and it has always been the opinion of men of sense that popular movements must be acquiesced in, but not always commended.

1205 CICERO: *Pro Plancio*, iv., 9.

No nation can last which has made a mob of itself, however generous at heart. RUSKIN:

1206 *Sesame and Lilies. Of Kings' Treasuries.*

**Moderation.**

Moderation is the silken string running through the pearl chain of all virtues. BISHOP HALL:

1207 *Christian Moderation. Introduction.*

**Modesty.**

Modesty seldom resides in a breast that is not enriched with nobler virtues. GOLDSMITH:

1208 *She Stoops to Conquer*, Act i.

**Monarchy.**

The trappings of a monarchy would set up an ordinary commonwealth. DR. JOHNSON:

1209 *Lives of the Poets. Milton.*

**Monasticism.**

Three virtues constituted the sum of the Benedictine discipline. Silence with solitude and seclusion, humility, obedience, which in the strong language of its laws, extended to impossibilities. All is thus concentrated on self. It was the man isolated from his kind, who was to rise to a lonely perfection. MILMAN:

1210 *History of Latin Christianity*, Vol. i., Ch. 6.

**Money.**

Character is money; and according as the man earns or spends the money, money in turn becomes character.

1211 BULWER-LYTTON: *Caxtoniana.* Essay xxi. *On the Management of Money.*

Money, Paul, can do anything. DICKENS:

1212 *Dombey and Son*, Ch. 8.

Money can beget money, and its offspring can beget more, and so on.

1213 BENJAMIN FRANKLIN: *Letters. Advice to a Young Tradesman.*

The love of money is the root of all evil.

1214 NEW TESTAMENT: 1 *Timothy* vi. 10.

Put money in thy purse. . . . . Fill thy purse with money.

1215 SHAKS.: *Othello*, Act i., Sc. 3.

**Monotony.**

The monotony of sunshine is like any other monotony: it tends to lull the mind into a condition of fixed routine, in which activity is still possible, yet repeats itself as the days do.

1216 HAMERTON: *The Sylvan Year*, *July*.

**Monuments.**

If a man do not erect in this age his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps. . . . An hour in clamor, and a quarter in rheum.

1217 SHAKS.: *Much Ado*, Act v., Sc. 2.

Monuments and eulogy belong to the dead.

1218 DANIEL WEBSTER: *Address, Charlestown, Mass., June* 17, 1825.

**Moods.**

Nature has no moods. They belong to man alone. AUERBACH:

1219 *On the Heights.* (*Bennett, Translator.*)

**Moonlight.**

Moonlight is sculpture.

1220 HAWTHORNE: *American Note-Books*, 1838.

**Morality.**

Morality is good, and is accepted of God, as far as it goes; but the difficulty is, it does not go far enough.

1221 HENRY WARD BEECHER: *Life Thoughts.*

His morality is of the most primitive kind: or rather, he has none whatever, no more than has a South-Sea islander lying in the sun under a cocoa-nut tree whilst the surf bathes his naked limbs.

1222 OUIDA: *Critical Studies. Gabriele D'Annunzio.*

There are many religions, but there is only one morality. RUSKIN: *Lectures in Art.*

1223 Lecture ii., Sec. 37.

**Moral Suasion.**

I believe in moral suasion. The age of bullets is over. The age of ideas is come. I think that is the rule of our age. WENDELL PHILLIPS:

1224 *Speeches, Lectures, and Letters.*

**Morning.**

If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

1225 OLD TESTAMENT: *Psalm* cxxxix. 9, 10.

**Mother, Motherhood.**

You mother are not responsible to set the whole world right; you are responsible only to make one pure, sacred, and divine household.

1226 LYMAN ABBOTT: *Problems of Life.*

Where there is a mother in the house, matters speed well. A. BRONSON ALCOTT:

1227 *Table Talk. IV. Nurture. Mothers.*

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.

1228 CHARLOTTE CUSHMAN: *Letters and Memories of her Life*, Ch. 8.

**Motion.**

Another insuperable difficulty presents itself when we contemplate the transfer of motion. Habit blinds us to the marvellousness of this phenomenon. Familiar with the fact from childhood, we see nothing remarkable in the ability of a moving thing to generate movement in a thing that is stationary. HERBERT SPENCER:

1229 *Synthetic Philosophy. First Principles.*

**Motive.**

What makes life dreary is the want of motive.

1230 GEORGE ELIOT: *Daniel Deronda*, Bk. viii., Ch. 65.

However brilliant an action, it should not be esteemed great unless the result of a great motive.

1231 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.* No. 160.

**Mountains.**

They came to the Delectable Mountains.

1232 BUNYAN: *Pilgrim's Progress*, Pt. 1.

Mountains never shake hands. Their roots may touch; they may keep together some way up; but at length they part company, and rise into individual, insulated peaks. So is it with great men.

1233 J. C. and A. W. HARE: *Guesses at Truth.*

**Mountebanks.**

Surely, as there are mountebanks for the natural body, so there are mountebanks for the politic body; men that undertake great cures, and perhaps have been lucky in two or three experiments, but want the grounds of science, and therefore cannot hold out.

1234 BACON: *Essays. Of Boldness.*

**Mourning.**

It is better to go to the house of mourning than to go to the house of feasting.

1235 OLD TESTAMENT: *Ecclesiastes* vii. 2.

**Murder.**

Murder will out.

1236 CERVANTES: *Don Quixote*, Pt. i., Bk. iii.

Murder, like talent, seems occasionally to run in families. GEORGE HENRY LEWES:

1237 *Physiology of Common Life*, Ch. 12.

Every unpunished murder takes away something from the security of every man's life.

1238 DANIEL WEBSTER: *Argument, Salem, 1830. The Murder of Capt. Joseph White.*

**Music.**

Music is the poor man's Parnassus.

1239 EMERSON: *Letters and Social Aims. Poetry and Imagination.*

Music, when combined with a pleasurable idea, is poetry; music without the idea is simply music; the idea without the music is prose from its very definiteness.

1240 EDGAR ALLAN POE: *Letter to Mr.* ——.

It will discourse most eloquent music.

1241 SHAKS.: *Hamlet*, Act iii., Sc. 2.

Nothing is more irritating to the musical temperament than to hear the people, who are always inspired with an insane desire to make a joyful noise, get hold of a really fine tune and make it afterward hateful to delicate ears.

1242 DR. JOHN WATSON ("*Ian Maclaren*"): *Church Folks*, Ch. 6.

**Musing.**

I like to go into the garden these warm latter days, and muse. To muse is to sit in the sun, and not think of anything.

1243 CHARLES DUDLEY WARNER: *My Summer in a Garden. Seventeenth Week.*

**Mystery.**

The mystery of mysteries is to view machines making machines.

1244 DISRAELI (*Earl of Beaconsfield*): *Coningsby*, Bk. iv., Ch. 2.

## N.

**Nail.**

You have there hit the nail on the head.

1245 RABELAIS: *Works*, Bk. iii., Ch. 34.

**Names.**

I agree with you entirely in condemning the mania of giving names to objects of any kind after

persons still living. Death alone can seal the title of any man to his honor, by putting it out of his power to forfeit it. THOMAS JEFFERSON:
1246 *Letter to Dr. Benjamin Rush.*

The very homeliness of Bunyan's names and the everydayness of his scenery, too, put us off our guard, and we soon find ourselves on as easy a footing with his allegorical beings as we might be with Adam or Socrates in a dream.
1247 JAMES RUSSELL LOWELL:
*Among My Books. Spenser.*

Every one has noticed Milton's fondness of sonorous proper names, which have not only an acquired imaginative value by association, and so serve to awaken our poetic sensibilities, but have likewise a merely musical significance.
1248 JAMES RUSSELL LOWELL:
*Among My Books. Milton.*

I cannot tell what the dickens his name is.
1249 SHAKS.: *Mer. W. of W.*, Act iii., Sc. 2.

**Nations.**

Protection and patriotism are reciprocal. This is the road that all great nations have trod.
1250 JOHN C. CALHOUN: *Speech, Dec.* 1811.

Individuals may form communities, but it is institutions alone that can create a nation.
1251 DISRAELI (EARL OF BEACONSFIELD):
*Speech, Manchester*, 1866.

No nation, however powerful, any more than an individual, can be unjust with impunity. Sooner or later public opinion, an instrument merely moral

in the beginning, will find occasion physically to inflict its sentence on the unjust.

1252 THOMAS JEFFERSON: *Letter to James Madison.*

**Nature.**

There is a majesty and mystery in nature, take her as you will. The essence of poetry comes breathing to a mind that feels from every province of her empire. CARLYLE: *Thomas Carlyle,*

1253 *First Forty Years, by Froude.*

Nature repairs her ravages, — repairs them with her sunshine and with human labor.

1254 GEORGE ELIOT: *The Mill on the Floss,* Bk. vii. *Conclusion.*

Nature is no spendthrift, but takes the shortest way to her ends.

1255 EMERSON: *Conduct of Life. Fate.*

Nature and truth are one, and immutable, and inseparable as beauty and love.

1256 MRS. JAMESON: *Sketches of Art, Literature, and Character,* Pt. i., Sec. 2.

Nature seems to have been created to inspire feeling. THOMAS STARR KING:

1257 *The White Hills. The Androscoggin Valley.*

Nature's above art.

1258 SHAKS.: *King Lear,* Act iv., Sc. 6.

To hold, as 'twere, the mirror up to nature.

1259 SHAKS.: *Hamlet,* Act iii., Sc. 2.

I have thought some of Nature's journeymen had made men and not made them well, they imitated humanity so abominably.

1260 SHAKS.: *Hamlet,* Act iii., Sc. 2.

This talk of subduing Nature is pretty much nonsense. I do not intend to surrender in the midst of the summer campaign, yet I cannot but think how much more peaceful my relations would now be with the primal forces, if I had let Nature make the garden according to her own notion.

1261 CHARLES DUDLEY WARNER: *My Summer in a Garden. Seventh Week.*

**Navigators.**

The winds are always on the side of the ablest navigators. EDWARD GIBBON:

1262 *Decline and Fall of the Roman Empire*

**Necessity.**

Make a virtue of necessity.

1263 BURTON: *Anatomy of Melancholy*, Pt. iii., Sec. iii., Mem. 14, Subs. 1.

Necessity urges desperate measures.

1264 CERVANTES: *Don Quixote*, Pt. i., Bk. iii., Ch. 23.

Necessity has no law. I know some attorneys of the name. BENJAMIN FRANKLIN:

1265 *Poor Richard's Al.*

Necessity is the argument of tyrants; it is the creed of slaves.

1266 WILLIAM PITT (EARL OF CHATHAM): *Speech on the Indian Bill, Nov.*, 1783.

Necessity, my friend, is the mother of courage, as of invention. WALTER SCOTT:

1267 *Quentin Durward*, Ch. 23.

As if we were villains by necessity; fools by heavenly compulsion.

1268 SHAKS.: *King Lear*, Act i., Sc. 2.

**Negligence.**

A little neglect may breed great mischief. For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

1269 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Neighbor.**

Christianity teaches us to love our neighbor as ourself; modern society acknowledges no neighbor. DISRAELI (EARL OF BEACONSFIELD):

1270 *Sybil*, Bk. ii., Ch. 5.

Love thy neighbor as thyself.

1271 NEW TESTAMENT: *Matthew* xix. 19.

**News.**

Tell him, there's a post come from my master, with his horn full of news.

1272 SHAKS.: *M. of Venice*, Act v., Sc. 1.

There's villanous news abroad.

1273 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

**Newspapers.**

Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory.

1274 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit. The Press.*

Newspapers always excite curiosity. No one ever lays one down without a feeling of disappointment.

1275 CHARLES LAMB: *Essays of Elia. Detached Thoughts on Books and Reading*

The newspapers! Sir, they are the most villanous, licentious, abominable, infernal — Not that I ever read them! No, I make it a rule never to look into a newspaper. SHERIDAN:
1276 *The Critic*, Act i., Sc. 2.

**Nicknames.**

A nickname is the hardest stone that the devil can throw at a man. HAZLITT:
1277 *Political Essays. On Court Influence.*

Nicknames and whippings, when they are once laid on, no one has discovered how to take off.
1278 LANDOR: *Imaginary Conversations. Peter Leopold and President Du Paty.*

**Night.**

Day unto day uttereth speech, and night unto night showeth knowledge.
1279 OLD TESTAMENT: *Psalm* xix. 2.

**Nobility.**

Nobility of birth commonly abateth industry; and he that is not industrious envieth him that is. Besides, noble persons cannot go much higher; and he that standeth at a stay when others rise can hardly avoid motions of envy.
1280 BACON: *Essays. Of Nobility.*

**Noses**

And hold one another's noses to the grindstone hard. BURTON:
1281 *Anatomy of Melancholy*, Pt. iii., Sec. i.

**Nothingness.**

Nothing proceeds from nothingness, as also nothing passes away into non-existence.
1282 MARCUS AURELIUS: *Quod sibi, etc.*, iv., 4.

**Notoriety.**

He who has once become notorious in the busy centres of life, is not permitted even to die in silence and obscurity.

1283 CICERO: *Pro Quintio*, xv., 50.

The more you are talked about, the less powerful you are.

1284 DISRAELI (EARL OF BEACONSFIELD): *Endymion*, Ch. 36.

**Novelty.**

New things, like strangers, are more admired and less favored.

1285 BACON: *Ornamenta Rationalia.*

**Number.**

Number itself importeth not much in armies, where the people are of weak courage; for (as Virgil says) it never troubles a wolf how many the sheep be.

1286 BACON: *Ornamenta Rationalia.*

## O.

**Oaths.**

Good men should seem to offer their character as security rather than their oath.

1287 ISOCRATES: *Ad Demonicum*, iv., 22. (Stephens, p. 6, *D.*)

For it comes to pass oft that a terrible oath, with a swaggering accent sharply twanged off, gives manhood more approbation than ever proof itself would have earned him.

1288 SHAKS.: *Tw. Night*, Act iii., Sc. 4.

The accusing spirit, which flew up to Heaven's chancery with the oath, blushed as he gave it in;

and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out forever.

1289 LAURENCE STERNE: *Tristram Shandy*, Vol. vi., Ch. 8. (Original Edition.)

**Obduracy.**

By this hand, thou think'st me as far in the devil's book, as thou, and Falstaff, for obduracy and persistency.

1290 SHAKS.: 2 *Henry IV.*, Act ii., Sc. 2.

**Obedience.**

Everywhere the flower of obedience is intelligence. Obey a man with cordial loyalty and you will understand him.

1291 PHILLIPS BROOKS: *Sermons. II. The Withheld Completions of Life.*

Let thy child's first lesson be obedience, and the second will be what thou wilt.

1292 BENJAMIN FRANKLIN: *Poor Richard's Al.*

When men have learnt to reverence a life of passive unreasoning obedience as the highest type of perfection, the enthusiasm and passion of freedom necessarily decline.

1293 LECKY: *European Morals*, Ch. 2.

**Obligation.**

The very notion of virtue implies the notion of obligation.

1294 D. STEWART: *Outlines of Moral Philosophy*, Ch. 6.

**Obliquity.**

I venerate an honest obliquity of understanding.

1295 LAMB: *All Fools' Day.*

**Obscurity.**

He is happiest of whom the world says least, good or bad. THOMAS JEFFERSON:

1296 *Letter to John Adams*, 1786.

**Observation.**

By my penny of observation.

1297 SHAKS.: *Love's L. Lost*, Act iii., Sc. 1.

**Occasion.**

For occasion hath all her hair on her forehead; when she is past, you may not recall her. She hath no tuft whereby you can lay hold on her, for she is bald on the hinder part of her head, and never returneth again. RABELAIS: *Gargantua*,

1298 Bk. i., Ch. 37. (*Urquhart and Motteux, Translators.*)

**Occupation.**

A mind without occupation is like a cat without a ball of yarn.

1299 SAMUEL WILLOUGHBY DUFFIELD: *Eric; or, The Fall of a Crown*, Act i., Sc. 1.

Every one has a natural right to choose that vocation in life which he thinks most likely to give him comfortable subsistence.

1300 THOMAS JEFFERSON: *Thoughts on Lotteries*, 1826.

**Ocean.**

The sleeping ocean lay like a waving and glittering mirror, smooth and polished on its surface.

1301 JAS. FENIMORE COOPER: *The Red Rover*.

The sea drowns out humanity and time: it has no sympathy with either, for it belongs to eternity, and of that it sings its monotonous song for ever and ever. HOLMES:

1302 *The Autocrat of the Breakfast-Table*, Ch. 11

I am happy in contemplating the peace, prosperity, liberty, and safety of my country, and especially the wide ocean, the barrier of all these.

1303 THOMAS JEFFERSON: *Letter to Marquis Lafayette*, 1811.

**October.**

October is the month for painted leaves. . . . As fruits and leaves and the day itself acquire a bright tint just before they fall, so the year near its setting. October is its sunset sky; November the later twilight.

1304 HENRY D. THOREAU: *Excursion. Autumnal Tints.*

**Odors.**

The rankest compound of villanous smell that ever offended nostril.

1305 SHAKS.: *Mer. W. of W.*, Act iii., Sc. 5.

**Offence.**

The guilt of any offence whatever, varies inversely with the strength and clearness of the evidence which establishes its criminality.

1306 GLADSTONE: *Later Gleanings. Heresy and Schism.*

**Office.**

Whenever a man has cast a longing eye on offices, a rottenness begins in his conduct.

1307 THOMAS JEFFERSON: *Letter to Tench Coxe*, 1799.

Thou hast seen a farmer's dog bark at a beggar? . . . And the creature run from the cur? There thou might'st behold the great image of authority: a dog's obeyed in office.

1308 SHAKS.: *King Lear*, Act iv., Sc. 6

**Old Age.**

Never say you are too old. You do not say it now, perhaps; but by and by, when the hair grows gray and the eyes grow dim and the young despair comes to curse the old age, you will say, "It is too late for me." Never too late! Never too old! How old are you, — thirty, fifty, eighty? What is that in immortality?

1309 LYMAN ABBOTT: *Problems of Life.*

I am also old: age is the worst malady that I endure and will kill me some day, perhaps just at the moment when I am most plagued by curiosity to see what turn events will take in the world.

1310 BISMARCK: "*Conversations with Prince Bismarck*," *by Heinrich von Poschinger.*

Old age is the repose of life; the rest that precedes the rest that remains.

1311 ROBT. COLLYER: *The Life That Now Is.*

Tranquillity is the *summum bonum* of old age.

1312 THOMAS JEFFERSON: *Letter to Mark L. Hill*, 1820.

Thou shouldst not have been old till thou hadst been wise.

1313 SHAKS.: *King Lear*, Act i., Sc. 5.

**Opinion.**

A man's opinions, look you, are generally of much more value than his arguments.

1314 HOLMES: *The Professor at the Breakfast-Table*, Ch. 5.

Difference of opinion was never, with me, a motive of separation from a friend.

1315 THOMAS JEFFERSON: *Letter to President Monroe*, 1824.

Is uniformity of opinion desirable? No more than that of face and stature.

1316 THOMAS JEFFERSON: *Notes on Virginia.*

Popular opinions, on subjects not palpable to sense, are often true, but seldom or never the whole truth. JOHN STUART MILL:

1317 *On Liberty*, Ch. 2.

Truth is one forever absolute, but opinion is truth filtered through the moods, the blood, the disposition of the spectator.

1318 WENDELL PHILLIPS: *Orations, Speeches, Lectures, and Letters. Idols.*

A plague of opinion! a man may wear it on both sides, like a leather jerkin.

1319 SHAKS.: *Troil. and Cress.*, Act iii., Sc. 3.

**Opportunity.**

Our great social and political advantage is opportunity. GEORGE WILLIAM CURTIS:

1320 *Lotus-Eating. Lake George.*

What is opportunity to the man who can't use it? An unfecundated egg, which the waves of time wash away into nonentity.

1321 GEORGE ELIOT: *Scenes from Clerical Life. Amos Barton.*

**Opposition.**

There is nothing against which human ingenuity will not be able to find something to say.

1322 THOMAS JEFFERSON: *Letter to Gideon Granger*, 1801.

**Oppression.**

Oppression is but another name for irresponsible power, if history is to be trusted.

1323 WILLIAM PINKNEY: *Speech, Feb.* 15, 1820. *The Missouri Question.*

**Orators, Oratory.**

There is no true orator who is not a hero.

1324 EMERSON: *Essays. Of Eloquence.*

The effect of oratory will always to a great extent depend upon the character of the orator.

1325 MACAULAY: *Miscellaneous Writings. William Pitt.*

The capital of the orator is in the bank of the highest sentimentalities and the purest enthusiasms. EDWARD G. PARKER: *The Golden*

1326 *Age of American Oratory*, Ch. 1.

**Ordeal.**

The ordeal is a superstition of all nations and of all ages. God is summoned to bear miraculous witness in favor of the innocent to condemn the guilty. MILMAN: *History of Latin*

1327 *Christianity*, Vol. 1., Ch. 5.

**Order.**

Every man being at his ease, feels an interest in the preservation of order, and comes forth to preserve it at the first call of the magistrate.

1328 THOMAS JEFFERSON: *Letter to M. Pictet.*

You must confine yourself within the modest limits of order.

1329 SHAKS.: *Tw. Night*, Act i., Sc. 3.

**Organism.**

The essential thing in any organism in relation to its surroundings, the characteristic quality on which life depends, is adaptation to environment.

1330 HENRY DRUMMOND: *The New Evangelism. Survival of the Fittest.*

**Organization.**

And here in America, I need not tell how many forms of organization and of refusal to organize, how many statements, platforms, movements, combinations, head centres, middle centres, and centre centres would develop in three years.

1331 EDWARD EVERETT HALE: *Ten Times One is Ten. Old and New.* Vol. i., Ch. 7.

**Originality.**

Originality is the one thing which unoriginal minds cannot feel the use of.

1332 JOHN STUART MILL: *On Liberty*, Ch. 3.

Grand, gloomy, and peculiar, he sat upon the throne a sceptred hermit, wrapped in the solitude of his own originality. CHARLES PHILLIPS:

1333 *The Character of Napoleon.*

**Orthodoxy.**

"Orthodoxy, my lord," said Bishop Warburton, in a whisper, "orthodoxy is my doxy; heterodoxy is another man's doxy."

1334 JOSEPH PRIESTLEY: *Memoirs*, Vol. i.

**Outcasts.**

Next to the fugitives whom Moses led out of Egypt, the little ship-load of outcasts who landed at Plymouth two centuries and a half ago are destined to influence the future of the world.

1335 JAMES RUSSELL LOWELL: *Among My Books. England Two Centuries Ago.*

**Oyster.**

An oyster may be crossed in love.

1336 SHERIDAN: *The Critic*, Act iii., Sc. 1.

He was a bold man that first eat an oyster.

1337 SWIFT: *Polite Conversation. Dialogue* ii.

## P.

**Pain.**

Pain makes even the innocent man a liar.

1338 BACON: *Ornamenta Rationalia.*

I do not agree that an age of pleasure is no compensation for a moment of pain.

1339 THOMAS JEFFERSON: *Letter to John Adams*, 1816.

Pain has its own noble joy, when it kindles a strong consciousness of life, before stagnant and torpid.

1340 JOHN STERLING: *Essays and Tales. Thoughts and Images.*

**Painting.**

The art of painting does not proceed so much by intelligence as by sight and feeling and invention.

1341 HAMERTON: *Thoughts About Art. XIV. The Artistic Spirit.*

Painting is silent poetry, and poetry is painting with the gift of speech.

1342 SIMONIDES: (*Plutarch, de Gloria Atheniensium*, iii., 346, *F.*).

**Parenthesis.**

What a parenthesis contains is grammatically capable of severance from the sentence in which it is found, but its contents have as full force in regard to their substance as if there were no use of parenthetical signs at all.

1343 GLADSTONE: *Later Gleanings. The Church under Henry VIII.*

**Parents.**

There is no friendship, no love, like that of the parent for the child. HENRY WARD BEECHER:

1344 *Proverbs from Plymouth Pulpit.*

In general those parents have the most reverence who most deserve it; for he that lives well cannot be despised.

1345 DR. JOHNSON: *Rasselas*, Ch. 26.

**Paris.**

Good Americans when they die go to Paris.

1346 THOMAS G. APPLETON (*The Autocrat of the Breakfast-Table*, vi., *O. W. Holmes*).

**Party.**

He serves his party best who serves the country best. RUTHERFORD B. HAYES:

1347 *Inaugural Address*, *March* 5, 1877.

If I could not go to heaven but with a party, I would not go there at all. THOMAS JEFFERSON:

1348 *Letter to Francis Hopkinson*, 1789.

Party is the madness of many for the gain of a few.

1349 POPE: *Thoughts on Various Subjects.*

**Passion.**

Passion is the avalanche of the human heart — a single breath can dissolve it from its repose.

1350 BULWER-LYTTON: *Falkland*, Bk. ii.

Oh, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who for the most part are capable of nothing but inexplicable dumb-shows and noise.

1351 SHAKS.: *Hamlet*, Act iii., Sc. 2.

**Past.**

You can never plan the future by the past.

1352 BURKE: *Letter to a Member of the National Assembly*, Vol. iv., p. 55.

The past at least is secure.

1353 DANIEL WEBSTER: *United States Senate, Jan.* 26, 1830.

**Patience.**

No man knows the lists of his own patience: nor can divine how able he shall be in his sufferings, till the storm come (the perfect virtue being tried in action).

1354 BACON: *Essays. On Death.*

Our patience will achieve more than our force.

1355 BURKE: *Reflections on the Rev. in France.*

How far then, Catiline, will you abuse our patience?

1356 CICERO: *In Catilinam*, i., 1, 1.

He that can have patience can have what he will.

1357 BENJAMIN FRANKLIN: *Poor Richard's Al.*

One great secret of patience is — to forgive ourselves. This is much harder to do than to forgive others. COVENTRY PATMORE:

1358 *Memoirs and Correspondence*, Ch. 5.

How poor are they that have not patience.

1359 SHAKS.: *Othello*, Act ii., Sc. 3.

**Patriotism.**

The patriot reveals the secret of his soul when he gladly dies for his country, and sacrifices his life upon the altar of his inspiration.

1360 TIMOTHY TITCOMB (J. G. HOLLAND): *Gold-Foil, I.*

Patriotism is the vital condition of national permanence.

1361 GEORGE WILLIAM CURTIS: *Harper's Magazine, September*, 1889.

The man who loves his country on its own account, and not merely for its trappings of interest or power, can never be divorced from it, can never refuse to come forward when he finds that she is engaged in dangers which he has the means of warding off. THOMAS JEFFERSON:

1362 *Letter to Elbridge Gerry, June*, 1797

Patriotism is the last refuge of a scoundrel.

1363 DR. JOHNSON: *Boswell's Life of Johnson.* II. 48. (*George Birkbeck Hill, Editor*, 1887.)

That man is little to be envied whose patriotism would not gain force upon the plain of Marathon.

1364 DR. JOHNSON: *Journey to the Western Islands. Inch Kenneth.*

Governments and ruling classes try with all their strength to conserve that old public opinion of patriotism upon which their power rests, and to smother the expression of the new, which would destroy it. TOLSTOÏ: *Essays, Letters,*

1365 *Miscellanies. Patriotism and Christianity.*

Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, OUR COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

1366 DANIEL WEBSTER: *Speech, Charlestown, Mass., June* 17, 1825.

**Peace.**

The Bible does not require peace at any price. It does not treat combativeness and destructiveness

as vicious elements in human nature, to be crucified and put to death; indeed, it does not recognize any faculty in human nature as evil and vicious in itself and to be put to death.

1367 LYMAN ABBOTT. *Problems of Life.*

The Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.

1368 BUNYAN: *The Pilgrim's Progress*, Pt. i.

Let us have peace.

1369 GRANT: *Accepting a Nomination for the Presidency*, 1868.

I love peace, and am anxious that we should give the world still another useful lesson, by showing to them other modes of punishing injuries than by war, which is as much a punishment to the punisher as to the sufferer.

1370 THOMAS JEFFERSON: *Letter to Tench Coxe, May*, 1794.

To be prepared for war is one of the most effectual means of preserving peace.

1371 GEORGE WASHINGTON: *Speech, Jan.* 8, 1790. *To both Houses of Congress.*

**Peacemaker.**

Your if is the only peacemaker; much virtue in If.

1372 SHAKS.: *As You Like It*, Act v., Sc. 4.

**Pearl.**

Rich honesty dwells like a miser, sir, in a poor house; as your pearl in your foul oyster.

1373 SHAKS.: *As You Like It*, Act v., Sc. 4.

**Pen.**

The pen is the tongue of the mind.

1374 CERVANTES: *Don Quixote*, Pt. ii., Ch. 16. (*Lockhart's Trans.*)

**Penitence.**

Gloomy penitence is only madness turned upside down. DR. JOHNSON: *Boswell's Life of*

1375 *Johnson*. III. 27. (*George B. Hill, Ed.*)

**People.**

The animosities of sovereigns are temporary and may be allayed: but those which seize the whole body of a people, and of a people, too, who dictate their own measures, produce calamities of long duration. THOMAS JEFFERSON:

1376 *Letter to C. W. F. Dumas*, 1786.

Where there is no vision, the people perish.

1377 OLD TESTAMENT: *Proverbs* xxix. 18.

**Perception.**

It needs a man to perceive a man.

1378 A. BRONSON ALCOTT: *Table Talk. VII. Creeds. Scripture.*

**Perfection.**

As there is in nature, so there is in art, a point of perfection. He who discovers it, and is touched with it, has a good taste: he who is not sensible of it, but loves what is below or above that point, understands neither art nor nature.

1379 LA BRUYÈRE: *Characters. Of Works of Genius.* (*Rowe, Translator.*)

**Persecution.**

The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no differ-

ence whether the actors be many or one, a tyrant or a mob.

1380 EMERSON: *Essays. Compensation.*

Never was a persecution of innocent people which has not ended in the persecutors receiving the principle of the persecuted; as it was with the warrior Simeon, who exterminated the Paulicians and then adopted their creed.

1381 TOLSTOÏ: *Essays, Letters, Miscellanies. Persecutions of Christians in Russia.*

It would be impossible to enumerate in what various shapes persecution has appeared. It is a many-headed monster, insatiable as hell, cruel as the grave; and, what is worse, it generally appears under the cloak of religion.

1382 GEORGE WHITEFIELD: *Sermon. Persecution Every Christian's Lot.*

**Perseverance.**

Great works are performed not by strength but by perseverance.

1383 DR. JOHNSON: *Rasselas*, Ch. 13.

To persevere in one's duty and be silent is the best answer to calumny.

1384 GEORGE WASHINGTON: *Moral Maxims.*

**Personality.**

The greatest and most vital power in influencing life is personality. It is greater than law, instruction, or example.

1385 LYMAN ABBOTT: *Problems of Life.*

**Pessimism.**

Every now and then some chronic pessimist obtrudes himself on the public with his harsh,

strident philosophy of a world made for misery and becoming necessarily more wicked and miserable as it grows older. GEORGE C. LORIMER:
1386 *Christianity in the Nineteenth Century.*

I pity the man who can travel from Dan to Beersheba, and cry, 'Tis all barren.
1387 LAURENCE STERNE:
*Sentimental Journal. In the Street. Calais.*

**Philanthropy.**

There are two classes of philanthropists: one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentiment, the last is Christianity.
1388 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Christianity a Battle.*

**Philosophers.**

Be a philosopher; but, amidst all your philosophy, be still a man.
1389 HUME: *Essays. XXXIX. An Inquiry Concerning Human Understanding.* Sec. 1.

A true philosopher is beyond the reach of fortune.
1390 LANDOR: *Imaginary Conversations. Epictetus and Seneca.*

**Philosophy.**

Before philosophy can teach by experience, the philosophy has to be in readiness, the experience must be gathered and intelligibly recorded.
1391 CARLYLE: *Essays. On History.* (*Fraser's Magazine.* Vol. ii., No. x., 1830.)

Philosophy comprises the understanding of virtue, of duty, and of right living.

1392 CICERO: *In Pisonem*, xxix., 71.

Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve.

1393 FROUDE: *Short Studies on Great Subjects. Calvinism.*

It goes much against my stomach. Hast any philosophy in thee, shepherd?

1394 SHAKS.: *As You Like It*, Act iii., Sc. 2.

**Phraseology.**

I fear you underrate the evil effects that must result from an eccentric phraseology. Uncommon things must be said in common words, if you would have them to be received in less than a century. COVENTRY PATMORE:

1395 *Letter to H. S. Sutton, March* 25, 1847.

**Phrases.**

"Convey," the wise it call. "Steal!" foh! a fico for the phrase!

1396 SHAKS.: *Mer. W. of W.*, Act i., Sc. 3.

**Physicians.**

God heals, the doctor takes the fee.

1397 BENJAMIN FRANKLIN: *Poor Richard's Al.*

He [the physician] is the flower (such as it is) of our civilization; and when that stage of man is done with, and only remembered to be marvelled at in history, he will be thought to have shared as little as any in the defects of the period, and most notably exhibited the virtues of the race.

1398 ROBERT LOUIS STEVENSON: *Dedication to "Underwoods."*

Nothing is more estimable than a physician who, having studied nature from his youth, knows the properties of the human body, the diseases which assail it, the remedies which will benefit it, exercises his art with caution, and pays equal attention to the rich and the poor.

1399 VOLTAIRE: *A Philosophical Dictionary. Physicians.*

**Pi.**

But to have the sweet babe of my brain served in pi! LOWELL:

1400 *Fable for Critics. Preface*

**Pictures.**

The beauty of the picture is an abiding concrete of the painter's vision.

1401 HARTLEY COLERIDGE: *Dramatic Works of Massinger and Ford.*

No picture can be good which deceives by its imitation, for the very reason that nothing can be beautiful which is not true. RUSKIN:

1402 *Modern Painters*, Pt i., Sec. i., Ch. 5, § 6.

**Piety.**

One's piety is best displayed in his pursuits.

1403 A. BRONSON ALCOTT: *Creeds. Piety.*

Piety is not a religion, although it is the soul of all religions. JOUBERT:

1404 *Pensées.* No. 23. (*Attwell, Translator.*)

**Pilgrimage.**

Pilgrimage, like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journeys in search of truth are not commanded.

1405 DR. JOHNSON: *Rasselas*, Ch. 11.

**Pitch.**

He that toucheth pitch shall be defiled therewith.

1406 OLD TESTAMENT: *Ecclesiasticus* xiii. 1.

**Pitcher.**

Whether the pitcher strike the stone, or the stone the pitcher, the pitcher suffers.

1407 CERVANTES: *Don Quixote* (*Burke's Trans.*), p. 21.

**Pity.**

But yet the pity of it, Iago! O Iago, the pity of it, Iago!

1408 SHAKS.: *Othello*, Act iv., Sc. 1.

People seem to think themselves in some ways superior to heaven itself, when they complain of the sorrow and want round about them. And yet it is not the devil for certain who puts pity into their hearts.

1409 ANNE ISABELLA THACKERAY (*Mrs. Ritchie*): *The Village on the Cliff*, Ch. 7.

**Places.**

Places do not ennoble men, but men make places illustrious.

1410 AGESILAUS (*Plutarch, Apophthegmata Laconica*).

**Plagiarism.**

It has come to be practically a sort of rule in literature, that a man, having once shown himself capable of original writing, is entitled thenceforth to steal from the writings of others at discretion. Thought is the property of him who can entertain it, and of him who can adequately place it. A certain awkwardness marks the use of borrowed

thoughts; but as soon as we have learned what to do with them, they become our own.

1411 EMERSON: *Representative Men. Shakespeare.*

All the makers of dictionaries, all compilers who do nothing else than repeat backwards and forwards the opinions, the errors, the impostures, and the truths already printed, we may term plagiarists; but honest plagiarists, who arrogate not the merit of invention. VOLTAIRE:

1412 *A Philosophical Dictionary. Plagiarism.*

**Play.**

Play may not have so high a place in the divine economy, but it has as legitimate a place as prayer.

1413 J. G. HOLLAND: *Plain Talks on Familiar Subjects. III. Work and Play.*

**Pleasure.**

Pleasure lies rather in tranquillity than in activity. ARISTOTLE: *Ethica Nicomachea,*

1414 vii., 14, 8.

Pleasure may perfect us as truly as prayer.

1415 WILLIAM ELLERY CHANNING: *Note-Book. Joy, Happiness.*

Fly pleasures and they will follow you.

1416 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Do not bite at the bait of pleasure till you know there is no hook beneath it.

1417 THOMAS JEFFERSON: *Letter to Mrs. Cosway,* 1786.

Pleasures never can be so multiplied or continued as not to leave much of life unemployed.

1418 DR. JOHNSON: *Rasselas,* Ch. 4

The liberty of using harmless pleasure will not be disputed; but it is still to be examined what pleasures are harmless.

1419 DR. JOHNSON: *Rasselas*, Ch. 47.

The Puritans hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. MACAULAY:

1420 *History of England*, Vol. i., Ch. 3.

**Pledge.**

A pledge is the daughter of injury, the daughter of loss. EPICHARMUS:

1421 *Fabulæ Incertæ*, Fragment 26.

**Plot.**

Who cannot be crushed by a plot.

1422 SHAKS.: *All's Well*, Act iv., Sc. 3.

**Poetry.**

Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, and hence its importance. MATTHEW ARNOLD:

1423 *Essays in Criticism. Heinrich Heine.*

Poetry is that art which selects and arranges the symbols of thought in such a manner as to excite it the most powerfully and delightfully.

1424 BRYANT: *Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

Poetry, the eldest sister of all arts, and parent of most. CONGREVE: *The Way of the World.*

1425 *Dedication.*

Only that is poetry which cleanses and mans me.

1426 EMERSON: *Letters and Social Aims. Inspiration.*

Lyrical poetry is much the same in every age, as the songs of the nightingales in every springtime. HEINE: *Wit, Wisdom, and Pathos.*
1427 *The Romantic School.*

A poem is the very image of life expressed in its eternal truth.
1428 SHELLEY: *A Defence of Poetry.*

**Poets.**

It is a man's sincerity and depth of vision that make him a poet. CARLYLE:
1429 *Heroes and Hero Worship.*

No doubt it is primarily by his poetic qualities that a poet must be judged, for it is by these, if by anything, that he is to maintain his place in literature. And he must be judged by them absolutely, with reference, that is, to the highest standard, and not relatively to the fashions and opportunities of the age in which he lived. LOWELL:
1430 *Among My Books. Dante.*

A poet soaring in the high region of his fancies, with his garland and singing robes about him.
1431 MILTON: *The Reason of Church Government*, Bk. ii. *Introduction.*

The poet who does not revere his art, and believe in its sovereignty, is not born to wear the purple. STEDMAN: *Poets of America*, Ch. 9.
1432 *James Russell Lowell.*

**Poison.**

Poison itself is a remedy in some diseases, and there is nothing so evil but what may be converted to purposes of good. KENELM DIGBY:
1433 *The Broad Stone of Honour.*

**Policy.**

Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it. THOMAS JEFFERSON:
1434 *Letter to C. W. F. Dumas*, 1786.

**Politeness.**

Politeness has been well defined as benevolence in small things. MACAULAY: *Essays.*
1435 *Croker's Ed. of Boswell's Life of Johnson.*

Politeness is the art of choosing among one's real thoughts. ABEL STEVENS:
1436 *Life of Mme. de Staël*, Ch. 4.

**Politicians.**

The conduct of a wise politician is ever suited to the present posture of affairs. Often by foregoing a part he saves the whole, and by yielding in a small matter secures a greater.
1437 PLUTARCH: *Lives. Poplicola and Solon.*

And he gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together. SWIFT: *Gulliver's Travels.*
1438 *Voyage to Brobdingnag*, Ch. 7.

**Political Economy.**

Political economy deals with only one side of human experience, — the laws of the production and distribution of wealth. . . . . Political economy must therefore follow and not lead Christianity, and will conform itself to the conclusions at

which society arrives in its progress toward a permanent moral order.

1439 ABRAM S. HEWITT: *The Mutual Relations of Capital and Labor.* 1878.

**Politics.**

Vain hope, to make people happy by politics!

1440 CARLYLE: *Thomas Carlyle, First Forty Years, by Froude. Journal, Oct.*, 1831.

Politics is a deleterious profession, like some poisonous handicrafts.

1441 EMERSON: *Conduct of Life. Power.*

Politics, like religion, holds up the torches of martyrdom to the reformers of error.

1442 THOMAS JEFFERSON: *Letter to Mr. Ogilvie*, 1811.

Politics is the science of exigencies.

1443 THEODORE PARKER: *Ten Sermons of Religion. Of Truth and the Intellect.*

**Poor Relations.**

It is a melancholy truth that even great men have their poor relations. Indeed, great men have often more than their fair share of poor relations; inasmuch as very red blood of the superior quality, like inferior blood unlawfully shed, *will* cry aloud, and *will* be heard.

1444 DICKENS: *Bleak House*, Ch. 28.

**Popularity.**

True popularity takes deep root and spreads itself wide, but the false falls away like blossoms; for nothing that is false can be lasting.

1445 CICERO: *Offices*, Bk. ii., Ch. 12 (*Edmonds, Translator.*)

I don't care a fig for popularity for myself; but, if I believe that my writings contain that which is capable of doing their readers good, I cannot but grieve if it has been my own fault — as in the present instance it has — that I have not had more readers. COVENTRY PATMORE:

1446 *Letter to H. S. Sutton, April* 14, 1847.

**Portraits.**

To sit for one's portrait is like being present at one's own creation. ALEXANDER SMITH:

1447 *Dreamthorp. On Vagabonds.*

**Possession.**

Possession is eleven points in the law.

1448 COLLEY CIBBER: *Woman's Wit*, Act i.

The thing possessed is not the thing it seems.

1449 SAMUEL DANIEL: *Civil War*, Bk. ii., xiii.

An ill-favored thing, sir, but mine own.

1450 SHAKS.: *As You Like It*, Act v., Sc. 4.

**Possibilities.**

There is always the possibility of beauty where there is an unsealed human eye; of music, where there is an unstopped human ear; and of inspiration, where there is a receptive human spirit, a spirit standing before.

1451 CHARLES H. PARKHURST: *Sermons. II. Human Spirit and Divine Inspiration.*

**Posterity.**

Posterity! you will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it. If you do not, I shall repent in Heaven that I ever took half the pains to preserve it.

1452 JOHN ADAMS: *Letters Addressed to His Wife.* Letter cxi.

Posterity, that high court of appeal which is never tired of eulogizing its own justice and discernment.

1453 MACAULAY: *Essay on Machiavelli.*

**Poverty.**

Poverty often deprives a man of all spirit and virtue.

1454 BENJAMIN FRANKLIN: *Poor Richard's Al.*

As society advances, the standard of poverty rises.

1455 THEODORE PARKER: *Critical and Miscellaneous Writings. Thoughts on Labor.*

Poverty is a bully if you are afraid of her, or truckle to her. Poverty is good-natured enough if you meet her like a man.

1456 THACKERAY: *Philip*, Ch. 19.

**Power.**

Power is so far from being desirable in itself, that it sometimes ought to be refused, and sometimes to be resigned. CICERO:

1457 *Offices*, Bk. i., Ch. 20. (*Edmonds, Trans.*)

From the summit of power men no longer turn their eyes upward, but begin to look about them.

1458 LOWELL: *Among My Books. New England Two Centuries Ago.*

Power is always right, weakness always wrong. Power is always insolent and despotic.

1459 NOAH WEBSTER: *Essays. The Times.* (*American Men of Letters.*)

**Praise.**

Certainly, moderate praise, used with opportunity, and not vulgar, is that which doeth the

good. Solomon saith, "He that praiseth his friend aloud, rising early, it shall be no better to him than a curse."

1460 BACON: *Essays. Of Praise.*

Praise is the reflection of virtue; but it is glass, or body, which giveth the reflection.

1461 BACON: *Essays. Of Praise.*

A man who does not love praise is not a full man. HENRY WARD BEECHER:

1462 *Proverbs from Plymouth Pulpit.*

Praise from another is far better than self-praise.

1463 DEMOCRITUS: *Ethica*, Fragment 117 (232).

I do not think any one enjoyed praise more than he [Oliver Wendell Holmes]. Of course he would not provoke it, but if it came of itself, he would not deny himself the pleasure, as long as a relish of it remained. HOWELLS:

1464 *Literary Friends and Acquaintance.*

Some deserve praise for what they have done, and others for what they would have done.

1465 LA BRUYÈRE: *Characters. Of Personal Merit.* (*Rowe, Translator.*)

**Prayer.**

No man ever prayed heartily without learning something.

1466 EMERSON: *Miscellanies. Nature*, Ch. 8.

Prayer is a strong wall and fortress of the church; it is a goodly Christian's weapon, which no man knows or finds but only he who has the spirit of grace and of prayer.

1467 MARTIN LUTHER: *Table Talk. Of Prayer.* No. 329. (*Hazlitt, Translator.*)

Let me say amen betimes, lest the devil cross my prayers.

1468 SHAKS.: *M. of Venice*, Act iii., Sc. 1.

**Preaching.**

The chief end of preaching is, after all, inspiration, and the man who has been set on fire is the vindication of the pulpit. The chief disaster of preaching is detachment and indifference.

1469 DR. J. WATSON ("IAN MACLAREN"): *Church Folks*, Ch. 1.

**Precedent.**

A precedent embalms a principle.

1470 DISRAELI (EARL OF BEACONSFIELD): *Speech, Feb.* 22, 1848.

For what oppression may not a precedent be found in this world of the *bellum omnium in omnia?* THOMAS JEFFERSON:

1471 *Notes on Virginia*, 1782.

**Precept.**

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

1472 OLD TESTAMENT: *Isaiah* xxviii. 10.

**Predecessors.**

Use the memory of thy predecessor fairly and tenderly; for if thou dost not, it is a debt will surely be paid when thou art gone.

1473 BACON: *Essays. Of Boldness.*

**Prejudice.**

People have prejudices against a nation in which they have no acquaintances. HAMERTON:

1474 *Modern Frenchmen. Henri Perreyve.*

Prejudice is the child of ignorance.

1475 HAZLITT: *Sketches and Essays.*

**Press.**

Our liberty depends on the freedom of the press, and that cannot be limited without being lost.

1476 THOS. JEFFERSON: *To Dr. J. Currie*, 1786.

**Pride.**

Pride is a fault that great men blush not to own; it is the ennobled offspring of self-love.

1477 JOANNA BAILLIE: *The Second Marriage*, Act ii., Sc. 4.

Pride is as loud a beggar as want, and a great deal more saucy.

1478 BENJAMIN FRANKLIN: *Poor Richard's Al.*

He that is proud eats up himself: pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.

1479 SHAKS.: *Troil. and Cress.*, Act ii., Sc. 3.

**Principle.**

A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited, and described. It is a dispensation of Providence, designed to have, not merely an immediate, but a continuous, progressive, and never-ending agency.

1480 EDWARD EVERETT: *Orations and Speeches. Oration, Beverly, July* 4, 1835.

**Printer.**

Come, don't be faint-hearted, there has many a printer been raised to the pillory from as slender beginnings.

1481 FOOTE: *Devil upon Two Sticks*, ii.

I am a printer, and a printer of news; and I do hearken after them, wherever they be at any rates; I'll give anything for a good copy now, be it true or false, so it be news.

1482 BEN JONSON: *News from the New World.*

**Printing.**

Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school: and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the King, his crown and dignity, thou hast built a paper-mill.

1483 SHAKS.: 2 *Henry VI.*, Act iv., Sc. 7.

**Privilege.**

What men prize most is a privilege, even if it be that of chief mourner at a funeral.

1484 LOWELL: *Democracy and Other Addresses. Address, Birmingham, Eng.*, 1884.

**Probabilities.**

We should discredit even probabilities from our enemies, and believe even improbabilities from our friends. THALES: (*Plutarch, Septem*

1485 *Sapientum Symposium*, xvii., 160 *E.*).

**Procrastination.**

Never leave that till to-morrow which you can do to-day.

1486 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Production.**

In general, it is a truth that if every nation will employ itself in what it is fittest to produce, a greater quantity will be raised of the things con-

tributing to human happiness, than if every nation attempts to raise everything it wants within itself.

1487 THOMAS JEFFERSON: *Letter to M. Lasteyrie*, 1808.

**Profanity.**

Not to speak it profanely.

1488 SHAKS.: *Hamlet*, Act iii., Sc. 2.

"Our armies swore terribly in Flanders," cried my Uncle Toby, "but nothing to this."

1489 LAURENCE STERNE: *Tristram Shandy*, Vol. iii., Ch. 11. (Orig. Ed.)

**Progress.**

Cost is the father and compensation is the mother of progress. J. G. HOLLAND:

1490 *Plain Talks on Familiar Subjects.*

Every step of progress the world has made has been from scaffold to scaffold, and from stake to stake. It would hardly be exaggeration to say, that all the great truths relating to society and government have been first heard in the solemn protests of martyred patriotism, or the loud cries of crushed and starving labor.

1491 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Woman's Rights.*

**Promises.**

Not to perform our promise, is a folly, a dishonor, and a crime. LORD CHESTERFIELD:

1492 *Advice to His Son.*

It is well to hold one's country to her promises, and if there are any who think she is forgetting them it is their duty to say so, even to the point of bitter accusation. HOWELLS: *Literary Friends*

1493 *and Acquaintance. Studies of Lowell.*

Never promise more than you can perform.
1494 PUBLIUS SYRUS: *Maxim* 528.

He was ever precise in promise-keeping.
1495 SHAKS.: *M. for M.*, Act i., Sc. 2.

**Promptness.**

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day.
1496 LORD CHESTERFIELD: *Letter to His Son, Dec.* 26, 1749.

**Property.**

A right to property is founded in our natural wants, in the means with which we are endowed to satisfy these wants, and the right to what we acquire by those means without violating the similar rights of other sensible beings.
1497 THOMAS JEFFERSON: *Letter to Dupont de Nemours*, 1816.

**Prose.**

The walk of prose is a walk of business along a road with an end to reach, and without leisure to do more than take a glance at the prospect.
1498 J. C. and A. W. HARE: *Guesses at Truth.*

**Proselytism.**

When the proselytizer begins his operations, his first act is to plant his battering-ram, stronger or weaker as the case may be, against the fabric of a formed belief. It may be a belief well formed or ill; but it is all which the person attacked has to depend upon, and where it is sincere and warm, even if unenlightened, the proselytizer, properly so called, seems to have a special zest in the attack.
1499 GLADSTONE: *Later Gleanings.*

**Prosperity.**

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New.

1500 BACON: *Essays. Of Adversity.*

I wish you all sorts of prosperity with a little more taste. LE SAGE: *Gil Blas*, Bk. vii.,

1501 Ch. 4. (*Smollett, Translator.*)

**Protestantism.**

The religion most prevalent in our northern colonies is a refinement on the principles of resistance: it is the dissidence of dissent, and the protestantism of the Protestant religion.

1502 BURKE: *Speech on the Conciliation of America*, Vol. ii., p. 123.

**Protestations.**

Protestations with men are like tears with women, forgot ere the cheek be dry.

1503 THOMAS MIDDLETON: *The Family of Love*, Act i., Sc. 1.

**Proverbs.**

I do not say a proverb is amiss when aptly and seasonably applied; but to be forever discharging them, right or wrong, hit or miss, renders conversation insipid and vulgar. CERVANTES:

1504 *Don Quixote*, Pt. ii., Ch. 43.

Proverbs, like the sacred books of each nation, are the sanctuary of the Intuitions.

1505 EMERSON: *Essays. Compensation.*

**Providence.**

God's providence is on the side of clear heads.

1506 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Providence certainly does not favor individuals, but the deep wisdom of its counsels extends to the instruction and ennoblement of all.

1507 WILHELM VON HUMBOLDT: *Letters to a Female Friend*, Vol. i., No. 67.

**Prudence.**

There must be in prudence also some master virtue. ARISTOTLE: *Ethics*, Bk. vi.,

1508 Ch. 7. (*Browne, Trans.*)

Prudence is the virtue of the senses. It is the science of appearances. It is the utmost action of the inward life.

1509 EMERSON: *Essays. Prudence.*

Prudence, like experience, must be paid for.

1510 SHERIDAN: *The School for Scandal*, Act iv., Sc. 3.

**Public Opinion.**

Nothing is more unjust or capricious than public opinion. HAZLITT:

1511 *Characteristics.* No. 84.

**Pulpits.**

Our idea of a pulpit is, that wherever a moral purpose dictates earnest words to make our neighbor a better man and better citizen, to clear the clogged channels of life, to lift it to a higher level, or form it on a better model, there is a pulpit.

1512 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. The Pulpit.*

**Punctuality.**

Punctuality is the politeness of kings.

1513 LOUIS XVIII.: *Best known of his Sayings.*

**Punishment.**

The only punishment which ever crushes a cause is that which its leader necessarily suffers in consequence of the new order of things made necessary to prevent the recurrence of their sin.

1514 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Abraham Lincoln.*

**Puns.**

I have mentioned puns. They are, I believe, what I have denominated them — the wit of words. They are exactly the same to words which wit is to ideas, and consist in the sudden discovery of relations in language.

1515 SYDNEY SMITH: *Lecture. The Conduct of the Understanding.*

**Puritanism.**

Puritanism meant something when Captain Hodgson, riding out to battle through the morning mist, turns over the command of his troop to a lieutenant, and stays to hear the prayer of a cornet, there was "so much of God in it."

1516 LOWELL: *Among My Books. New England Two Centuries Ago.*

The Puritan was not a man of speculation. He originated nothing. His principles are to be found broadcast in the centuries behind him. His speculations were all old. You might find them in the lectures of Abelard; you meet with them in the radicalism of Wat Tyler; you find them all over the continent of Europe. The distinction between his case and that of others was simply that he practised what he believed.

1517 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. The Puritan Principle.*

**Purity.**

Cleanse the fountain if you would purify the streams. A. BRONSON ALCOTT:

1518 *Table Talk. V. Habits. Chastity.*

Purity of mind and conduct is the first glory of a woman.

1519 MME. DE STAËL: *Germany*, Pt. iii., Ch. 19. (Wight's revision of Murray's ed.)

**Purpose.**

There is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God.

1520 RUSKIN: *The Seven Lamps of Architecture. Introductory.*

**Pyramids.**

The Pyramids themselves, doting with age, have forgotten the names of their founders.

1521 THOMAS FULLER: *The Holy and Profane State. The Holy State. Of Tombs.*

## Q.

**Quality.**

Things that have a common quality ever quickly seek their kind.

1522 MARCUS AURELIUS: *Meditations*, ix. 9.

**Quarrels.**

There are quarrels in which even Satan bringing help, were not unwelcome.

1523 CARLYLE: *French Rev.*, Bk. iii., Ch. 5.

An association of men who will not quarrel with one another is a thing which never yet existed, from the greatest confederacy of nations down to a town meeting or a vestry.

1524 THOMAS JEFFERSON: *Letter to John Taylor*, 1798.

Thou! why, thou wilt quarrel with a man that hath a hair more, or a hair less, in his beard than thou hast Thou wilt quarrel with a man for cracking nuts, having no other reason but because thou hast hazel eyes.

1525 SHAKS.: *Rom. and Jul.*, Act iii., Sc. 1.

**Question.**

A sudden, bold, and unexpected question doth many times surprise a man, and lay him open.

1526 BACON: *Essays. Of Cunning.*

Protagoras asserted that there were two sides to every question, exactly opposite to each other.

1527 DIOGENES LAERTIUS: *Protagoras*, iii.

**Quotations.**

One must be a wise reader to quote wisely and well.

1528 A. BRONSON ALCOTT: *Table Talk. I. Learning, Quotation.*

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.

1529 ISAAC DISRAELI: *Curiosities of Literature. Quotation.*

A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good.

1530 EMERSON: *Letters and Social Aims.*

Every book is a quotation, and every house is a quotation out of all forests and mines and stone-quarries, and every man is a quotation from all his ancestors.

1531 EMERSON: *Representative Men. Plato.*

Give the author his due, and gain myself praise by reading him.

1532 JOHN SELDEN: *Table Talk. Books. Authors.*

They have been at a great feast of languages and stolen the scraps.

1533 SHAKS.: *Love's L. Lost*, Act v., Sc. 1.

**Quoter.**

Next to the originator of a good sentence is the first quoter of it.

1534 EMERSON: *Letters and Social Aims. Quotation and Originality.*

I am but a gatherer and disposer of other men's stuff.

1535 SIR HENRY WOTTON: *Elements of Architecture. Preface.*

## R.

**Rage.**

Not die here in a rage, like a poisoned rat in a hole.

1536 SWIFT: *Letter to Bolingbroke, March* 21, 1729.

**Rags.**

Rags, which are the reproach of poverty, are the beggar's robe, and graceful insignia of his

profession, his tenure, his full dress, the suit in which he is expected to show himself in public.

1537 CHARLES LAMB: *Essays of Elia. On the Decay of Beggars.*

**Rain.**

Rain! whose soft architectural hands have power to cut stones, and chisel to shapes of grandeur the very mountains, as no artist could ever do.

1538 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit. Nature.*

**Rank.**

Rank is a great beautifier. BULWER-LYTTON:

1539 *The Lady of Lyons*, Act ii., Sc. 1.

**Ramparts.**

The ramparts of our cities should be built not of stone and timber, but of the brave hearts of our citizens.

1540 AGESILAUS: (*Plutarch, Apophthegmata Laconica, Agesilai*, 30. 210, *E.*).

**Reading.**

It is not the reading of many books which is necessary to make a man wise or good, but the well-reading of a few, could he be sure to have the best. And it is not possible to read over many on the same subject in great deal of loss of precious time. RICHARD BAXTER:

1541 *Christian Directory*, Pt. ii., Ch. 16.

In science, read by preference the newest works; in literature, the oldest. The classic literature is always modern.

1542 BULWER-LYTTON. *Caxtoniana. Hints on Mental Culture.*

If we encounter a man of rare intellect, we should ask him what books he read.

1543 EMERSON: *Letters and Social Aims. Quotation and Originality.*

All my life, my reading, with the exception of novels for recreation, has been limited almost wholly to the few great books from which the world derives all its knowledge.

1544 COVENTRY PATMORE: (*Memoirs and Correspondence*, Ch. 7)

No man can read with profit that which he cannot learn to read with pleasure.

1545 NOAH PORTER: *Books and Reading*, Ch. 1.

No book is worth anything which is not worth *much*; nor is it serviceable until it has been read and re-read, and loved and loved again, and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory. RUSKIN: *Sesame and Lilies.*

1546 *Of Kings' Treasuries.*

He hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink: his intellect is not replenished; he is only an animal, only sensible in the duller parts.

1547 SHAKS.: *Love's L. Lost*, Act iv., Sc. 2.

Reading is to the mind what exercise is to the body.

1548 STEELE: *The Tatler.* No. 147.

**Reason.**

If you will not hear Reason, she will surely rap your knuckles. BENJAMIN FRANKLIN:

1549 *Poor Richard's Almanac.*

By reason only can we attain to a correct knowledge of the world and a solution of its great problems. Reason is man's highest gift, the only prerogative that essentially distinguishes him from the lower animals. Nevertheless, it has only reached this high position by the progress of culture and education, by the development of knowledge. ERNEST HAECKEL: *The Riddle of the*
1550 *Universe. The Nature of the Problem.*

Man once surrendering his reason, has no remaining guard against absurdities the most monstrous, and like a ship without rudder, is the sport of every wind. THOMAS JEFFERSON:
1551 *Letter to James Smith*, 1822.

The philosophy of reasoning, to be complete, ought to comprise the theory of bad as well as of good reasoning. JOHN STUART MILL:
1552 *System of Logic. On Fallacies*, Bk. v.

Give you a reason on compulsion! if reasons were as plenty as blackberries I would give no man a reason upon compulsion, I.
1553 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

Man has been given by God one single instrument to attain knowledge of self and of one's relation to the universe; there is no other, and that one is reason. TOLSTOÏ: *Essays, Letters,*
1554 *Miscellanies. Reason and Religion.*

**Reflection.**

The solitary side of our nature demands leisure for reflection upon subjects on which the dash and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself.
1555 FROUDE: *Sea Studies.*

**Reform.**

Things even salutary should not be crammed down the throats of dissenting brethren, especially when they may be put into a form to be willingly swallowed. THOMAS JEFFERSON:

1556 *Letter to Edward Livingston*, 1824.

**Reformers.**

He [James Russell Lowell] had pretty well given up making man over in his own image, as we all wish some time to do, and then no longer wish it. . . . When we have done our best to make the world over, we are apt to be dismayed by finding it in much the old shape.

1557 HOWELLS: *Literary Friends, etc.*

**Regret.**

He never complained about the past, never uttered a vain regret. He considered those words idle and profitless which men employ in pleading against irremediable evils. HAMERTON:

1588 *Modern Frenchmen. François Rude.*

**Religion.**

Religion is not an opinion about righteousness, it is the practice of righteousness. A religious education is not education in ethics. A religious education is the training of the religious nature.

1559 LYMAN ABBOTT: *Problems of Life.*

Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to expatiate in.

1560 ADDISON: *The Spectator*, No. 494.

Religion is the basis of civil society, and the source of all good and of all comfort. BURKE:

1561 *Reflections on the Revolution in France.*

Freedom of religion is one of the greatest gifts of God to man, without distinction of race and color. He is the author and lord of conscience, and no power on earth has a right to stand between God and the conscience. PHILIP SCHAFF:

1562 *Church and State in the United States.*

Religion cannot be forced and cannot be accepted for the sake of anything, force, fraud, or profit. Therefore what is so accepted is not religion but a fraud. And this religious fraud is a long-established condition of man's life.

1563 TOLSTOI: *Essays, Letters, Miscellanies. Church and State.*

**Remedy.**

It often happens in morals, as well as in physics, that the remedy is worse than the disease.

1564 JAMES FENIMORE COOPER: *Miles Wallingford*, Ch. 30.

**Remembrance.**

The leafy blossoming present time springs from the whole past, remembered and unrememberable.

1565 CARLYLE: *Cromwell's Letters and Speeches. Introduction*, Ch. 1.

There's rosemary, that's for remembrance; . . . and there is pansies, that's for thoughts.

1566 SHAKS.: *Hamlet*, Act iv., Sc. 5.

**Remorse.**

Judgment hath bred a kind of remorse in me.

1567 SHAKS.: *Richard III.*, Act i., Sc. 4.

**Renunciation.**

Renunciation remains sorrow, though a sorrow borne willingly. GEORGE ELIOT:

1568 *The Mill on the Floss*, Bk. iv., Ch. 3.

**Repentance.**

Repentance is no other than a recanting of the will[1], and opposition to our fancies, which lead us which way they please. MONTAIGNE:

1569 *Essays.* Bk. iii., Ch. 2. (*Hazlitt, Trans.*)

Well, I'll repent, and that suddenly, while I am in some liking: I shall be out of heart shortly, and then I shall have no strength to repent. An' I have not forgotten what the inside of a church is made of; I am a peppercorn, a brewer's horse; the inside of a church! Company, villanous company, hath been the spoil of me.

1570 SHAKS.: 1 *Henry IV.*, Act iii., Sc. 3.

**Republicanism.**

It is a part of the necessary theory of republican government, that every class and race shall be judged by its highest types, not its lowest.

1571 THOMAS WENTWORTH HIGGINSON: *Women and the Alphabet. Temperament.*

The republican is the only form of government which is not eternally at open or secret war with the rights of mankind. THOMAS JEFFERSON:

1572 *Reply to Address*, 1790.

**Reputation.**

The reputation of the master reveals that of the servant. CERVANTES: *Don Quixote*, p. 59.

1573 (*Burke's Trans.*)

How many people live on the reputation of the reputation they might have made!

1574 HOLMES: *The Autocrat of the Breakfast-Table*, Ch. 3.

Reputation, like beavers and cloaks, shall last some people twice the time of others.

1575 DOUGLAS JERROLD: *Specimens of Jerrold's Wit. Reputations.*

Reputation is an idle and most false imposition: oft got without merit, and lost without deserving.

1576 SHAKS.: *Othello*, Act ii., Sc. 3.

Associate with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company.

1577 GEORGE WASHINGTON: *Social Maxims.*

**Resentment.**

Resentment gratifies him who intended an injury, and pains him unjustly who did not intend it. DR. JOHNSON: *Boswell's Life of Johnson.*

1578 IV. 367. (*George Birkbeck Hill, Ed.*)

**Resignation.**

Thought leads to resignation. AMIEL:

1579 *Journal*, 1866. (*Mrs. H. Ward, Trans.*)

**Respect.**

Proper respect for some persons is best preserved by avoiding their neighborhood.

1580 GEORGE W. CURTIS: *The Poliphar Papers.*

You will be worthy of respect from all when you have first learnt to respect yourself.

1581 MUSONIUS: (*Stobæus, Florilegium*).

**Respectability.**

To be respectable implies a multitude of little observances, from the strict keeping of Sunday, down to the careful tying of a cravat.

1582 VICTOR HUGO: *The Toilers of the Sea*, Pt. i., Bk. iii., Ch. 12.

**Responsibility.**

Responsibility is one instrument — a great instrument — of education, both moral and intellectual. It sharpens the faculties. It unfolds the moral nature. It makes the careless prudent, and turns recklessness into sobriety.

1583 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Woman's Rights.*

The plea of ignorance will never take away our responsibilities. RUSKIN: *Lectures on*

1584 *Architecture and Painting.*

**Rest.**

Rest is for the dead. CARLYLE:

1585 *Thomas Carlyle. By Froude.*

**Restraint.**

When you have anything to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else. SAADI: *The Gulistan,*

1586 Ch. 8. *Rules for Conduct in Life.*

**Results.**

There is no chance in results.

1587 EMERSON: *Conduct of Life. Power.*

**Resurrection.**

Happy are we if on the body of the resurrection we can bear the face with which victorious Christians leave the earth.

1588 SAMUEL WILLOUGHBY DUFFIELD: *Fragments.*

**Retreat.**

Let us make an honorable retreat.

1589 SHAKS.: *As You Like It,* Act iii., Sc. 2.

**Revelation.**

I am verily persuaded the Lord has more truth yet to break forth out of his holy word. . . . I beseech you, remember (it is an article of your church covenant) that you be ready to receive whatever truth shall be made known to you from the word of God.

1590 JOHN ROBINSON: *Farewell Address to the Pilgrims*, 1620.

**Revenge.**

In revenge, haste is criminal.

1591 BACON: *Moral and Historical Works. Ornamenta Rationalia.*

He that studieth revenge, keepeth his own wounds green.

1592 BACON: *Ornamenta Rationalia.*

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

1593 BACON: *Essays. Of Revenge.*

There's small revenge in words, but words may be greatly revenged.

1594 BENJAMIN FRANKLIN: *Poor Richard's Al.*

If it will feed nothing else, it will feed my revenge.

1595 SHAKS.: *M. of Venice*, Act iii., Sc. 1.

Revenge is the naked idol of the worship of a semi-barbarous age.

1596 SHELLEY: *A Defence of Poetry.*

**Reverence.**

Reverence begins with reverence of the child for its parents, goes on with reverence to the ideal-

ized heroes of past history, and reaches up to reverence to the Almighty.

1597 LYMAN ABBOTT: *Problems of Life.*

I am disposed to think that if reverence for the gods were destroyed, we should also lose honesty and the brotherhood of mankind, and that most excellent of all virtues, justice.

1598 CICERO: *De Natura Deorum*, i., 2, 4.

To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery; often, it is the noblest state in which a man can live in this world. RUSKIN: *The Stones of Venice.*

1599 *The Sea Stories*, Ch. 6, Sec. 15.

**Revolutions.**

Great revolutions, whatever may be their causes, are not lightly commenced, and are not concluded with precipitation.

1600 DISRAELI (*Earl of Beaconsfield*): *Address, House of Commons, Feb.* 5, 1863.

Revolutions are not made: they come. A revolution is as natural a growth as an oak. It comes out of the past. Its foundations are laid far back.

1601 WENDELL PHILLIPS: *Orations, Speeches, Lectures, and Letters.*

To reject an established government, to break up a political constitution, is revolution.

1602 DANIEL WEBSTER: *Speech, United States Senate, Feb.* 16, 1833.

**Rewards.**

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.

1603 LYMAN ABBOTT: *Problems of Life.*

**Rhythm.**

Thus, then, rhythm is a necessary characteristic of all motion. Given the co-existence everywhere of antagonist forces — a postulate which, as we have seen, is necessitated by the form of our experience — and rhythm is an inevitable corollary from the persistence of force.

1604 HERBERT SPENCER: *Synthetic Philosophy. First Principles.*

**Riches.**

Riches have wings, and sometimes they fly away of themselves, sometimes they must be set flying to bring in more.

1605 BACON: *Essays. Of Riches.*

Riches are not an end of life, but an instrument of life. HENRY WARD BEECHER:

1606 *Proverbs from Plymouth Pulpit.*

A good name is better than riches.

1607 CERVANTES: *Don Quixote*, Pt. ii., Ch. 33.

To be thought rich is as good as to be rich.

1608 THACKERAY: *The Virginians*, Ch. 24.

**Riddle.**

Men are not going to answer the riddle of the painful earth by building themselves shanties, and living upon beans, and watching ant-fights.

1609 HOWELLS: *Literary Friends and Acquaintance. My First Visit to New Eng.*

**Ridicule.**

Ridicule is the stifler of all energy amongst those she controls.

1610 BULWER-LYTTON: *Godolphin*, Ch. 51.

Ridicule, the weapon of all others most feared by enthusiasts of every description, and which, from its predominance over such minds, often checks what is absurd, and fully as often smothers that which is noble. WALTER SCOTT:
1611 *Quentin Durward*, Ch. 34.

**Right.**

Sir, I would rather be right than be President.
1612 HENRY CLAY: *Speech*, 1850 (*Referring to the Compromise Measures*).

Right is more beautiful than private affection, and is compatible with universal wisdom.
1613 EMERSON: *Representative Men. Shakespeare.*

My principle is to do whatever is right, and leave the consequences to Him who has the disposal of them. THOMAS JEFFERSON:
1614 *Letter to Dr. George Logan*, 1813.

Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it. LINCOLN: *The Life, Public Services,*
1615 *and State Papers of Abraham Lincoln.*

**Righteousness.**

The Saviour comes in the strength of righteousness. Righteousness is at the bottom of all things. Righteousness is thorough; it is the very spirit of unsparing truth. PHILLIPS BROOKS:
1616 *Sermons. III. The Conqueror from Edom.*

Righteousness exalteth a nation.
1617 OLD TESTAMENT: *Proverbs* xiv. 34.

**Rights.**

If we cannot secure all our rights, let us secure what we can. THOMAS JEFFERSON:

1618 *Letter to James Madison, March*, 1789.

No man's conscience can tell him the rights of another man; they must be known by rational investigation or historical inquiry.

1619 DR. JOHNSON:
*Boswell's Life of Johnson.* II. 234.
(*George Birkbeck Hill, Editor.*)

**Rivers.**

A river is the cosiest of friends. You must love it and live with it before you can know it.

1620 GEORGE WILLIAM CURTIS:
*Lotus-Eating. The Hudson and the Rhine.*

**Romance.**

The romance is a gospel of some philosophy or of some religion; and requires sustained thought on many or some of the deepest subjects, as the only rational alternative to placing ourselves at the mercy of our author.

1621 GLADSTONE: *Later Gleanings.*
"*Robert Elsmere*": *The Battle of Belief.*

Every form of human life is romantic.

1622 THOMAS WENTWORTH HIGGINSON:
*Atlantic Essays. A Plea for Culture* (1867).

**Rose.**

There is no gathering the rose without being pricked by the thorns.

1623 PILPAY (*or* BIDPAI):
*The Two Travellers*, Ch. 2, Fable 6.

**Royalty.**

Princes are like to heavenly bodies, which cause good or evil times, and which have much veneration, but no rest.

1624 BACON: *Essays. Of Empire.*

**Rural Life.**

The love of rural life, the habit of finding joyment in familiar things, that susceptibility to Nature which keeps the nerve gently thrilled in her homeliest nooks and by her commonest sounds, is worth a thousand fortunes of money, or its equivalents. HENRY WARD BEECHER:

1625 *Introductory Letter to Charles Dudley Warner's "Summer in a Garden."*

S.

**Sabbath.**

Sabbath-days, — quiet islands on the tossing sea of life.

1626 SAMUEL WILLOUGHBY DUFFIELD: *Fragments.*

The Sabbath was made for man, and not man for the Sabbath.

1627 NEW TESTAMENT: *Mark* ii. 27.

**Sacrifice.**

Temporary sacrifices are necessary to save permanent rights. THOMAS JEFFERSON:

1628 *Letter to Dr. William Eustis*, 1809.

**Sadness.**

Those who have known grief seldom seem sad.

1629 DISRAELI (EARL OF BEACONSFIELD): *Endymion*, Ch. 4.

It is a melancholy of mine own, compounded of many simples, extracted from many objects, and indeed the sundry contemplation of my travels, in which my often rumination wraps me in a most humorous sadness.

1630 SHAKS.: *As You Like It*, Act iv., Sc. 1.

**Safety.**

In the multitude of counsellors there is safety.

1631 OLD TESTAMENT: *Proverbs* xi. 14.

**Salt.**

Salt is white and pure, — there is something holy in salt.

1632 HAWTHORNE: *American Note-Books. Salem, Oct.* 4, 1840.

As boys do sparrows, with flinging salt upon their tails.

1633 SWIFT: *Tale of a Tub*, Sec. 7.

**Salvation.**

It's no my view o' human life that a man's sent into the warld just to save his soul, an' creep out again. An' I said I wad leave the savin' o' my soul to Him that made my soul; it was in richt gude keeping there, I'd warrant.

1634 CHARLES KINGSLEY: *Alton Locke*, Ch. 33.

**Sarcasm.**

The arrows of sarcasm are barbed with contempt. . . . It is the sneer in the satire, or the ridicule that galls and wounds.

1635 WASHINGTON GLADDEN: *Things Old and New. VII. The Taming of the Tongue.*

**Satan.**

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

1636 OLD TESTAMENT: *Job* i. 6.

**Satiety.**

There is no pleasure the constant enjoyment of which does not breed satiety.

1637 PLINY THE ELDER: *Natural History*, xii., 40.

**Satire.**

Satire is a sort of glass wherein beholders do generally discover everybody's face but their own, which is the chief reason for that kind reception it meets with in the world. SWIFT:

1638 *The Battle of the Books. Preface.*

**Satirists.**

Satirists gain the applause of others through fear, not through love.

1639 HAZLITT: *Characteristics.* No. 72.

**Satisfaction.**

Every real need is stilled, and every vice is stimulated by satisfaction.

1640 AMIEL: *Journal*, *Dec.* 15, 1859. (*Mrs. Humphrey Ward, Translator.*)

**Scandal.**

A cruel story runs on wheels, and every hand oils the wheels as they run. OUIDA:

1641 *Wisdom, Wit, and Pathos. Moths.*

**Schemes.**

Men's schemes are ruined oft by want of thought.

1642 MENANDER: *Monosticha*, 15.

**Schisms.**

If in criticising and deploring schisms it is unfair not to take into account the advantages that have been derived from them, so it is also ungenerous to speak of them as having had their origin in a desire for division or in a blind devotion to metaphysical and trivial doctrinal distinctions.

1643 GEORGE C. LORIMER: *Christianity in the Nineteenth Century.*

**Scholars.**

A great scholar, in the highest sense of the term, is not one who depends simply on an infinite memory, but also on an infinite and electrical power of combination; bringing together from the four winds, like the Angel of the Resurrection, what else were dust from dead men's bones, into the unity of breathing life.

1644 DE QUINCEY: *Essays. On Pope.*

The mind of the scholar, if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters, even, than hang forever rusting on the wall.

1645 LONGFELLOW: *Hyperion*, Bk. i., Ch. 8.

**Schoolmaster.**

The Schoolmaster is abroad! and I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country.

1646 LORD BROUGHAM: *Speech in the House of Commons, Jan.* 29, 1828.

Why are we never quite at ease in the presence of a schoolmaster? — because we are conscious

that he is not quite at his ease in ours. . . . He comes like Gulliver from among his little people, and he cannot fit the stature of his understanding to yours. He cannot meet you on the square. . . . He is so used to teaching that he wants to be teaching *you*. CHARLES LAMB: *Essays of Elia.*
1647 *Old and New Schoolmaster.*

**Science.**

Science has not found a substitute for God.
1648 HENRY DRUMMOND: *The New Evangelism.*

Science does not know its debt to imagination.
1649 EMERSON: *Letters and Social Aims. Poetry and Imagination.*

In the earliest ages science was poetry, as in the latter poetry has become science.
1650 LOWELL: *Among My Books. Witchcraft.*

The work of science is to substitute facts for appearances, and demonstrations for impressions.
1651 RUSKIN: *The Stones of Venice. The Fall*, Ch. 2, Sec. 8.

Science is the great antidote to the poison of enthusiasm and superstition. ADAM SMITH:
1652 *The Wealth of Nations*, Bk. v., Pt. iii.

Science is organized knowledge.
1653 HERBERT SPENCER: *Education*, Ch. 2.

Science, however, like Religion, has but very incompletely fulfilled its office. As Religion has fallen short of its function in so far as it has been irreligious; so has Science fallen short of its function in so far as it has been unscientific.
1654 HERBERT SPENCER: *Synthetic Philosophy. First Principles*, Ch. 5, Sec. 29.

**Scorn.**

As we scorn them who scorn us, so the contempt of the world (not seldom) makes men proud.

1655 HAZLITT: *Characteristics.* No. 123.

**Scrivener.**

A votary of the desk — a notched and cropt scrivener — one that sucks his substance, as certain sick people are said to do, through a quill.

1656 CHARLES LAMB: *Essays of Elia. Oxford in the Vacation.*

**Sculpture.**

The beauty of a plastic work is, above all, plastic; and an art always degenerates when, discarding its own peculiar means for exciting interest, it borrows those of another art.

1657 TAINE: *The Ideal in Art.*

**Sea.**

The sea has no appreciation of great men, but knocks them about like the small fry.

1658 DICKENS: *Bleak House*, Ch. 12.

I do not want to be buried in the ground when I die. But bury me, rather, in the deep blue sea, where the coral rocks shall be my pillow, and the seaweeds shall be my winding-sheet, and where the waves of the ocean shall sing my requiem for ever and ever. REV. EDWARD T. TAYLOR

1659 (FATHER TAYLOR): *Incidents and Anecdotes of Rev. Edward T. Taylor by Rev. Gilbert Haven and Hon. Thomas Russell.*

**Seclusion.**

I want to hide away in deeper depths of seclusion, where I can wear overalls if I want to, and

cowhide boots, mount or try to mount a bicycle in my own grounds, and entertain the Wild Man of Borneo if he should "just come to town," without a chorus of invidious comment.

1660 KATE SANBORN: *Abandoning an Adopted Farm*, Ch. 1.

**Secrecy.**

Three may keep a secret, if two of them are dead.

1661 BENJAMIN FRANKLIN: *Poor Richard's Al.*

If you wish to preserve your secret, wrap it up in frankness. ALEXANDER SMITH:

1662 *Dreamthorp. On the Writing of Essays.*

**Secrets.**

A wonderful fact to reflect upon, that every human creature is constituted to be that profound secret and mystery to every other. A solemn consideration, when I enter a great city by night, that every one of those darkly clustered houses encloses its own secret; that every room in every one of them encloses its own secret; that every beating heart in the hundreds of thousands of breasts there, is, in some of its imaginings, a secret to the heart nearest it!

1663 DICKENS: *A Tale of Two Cities*, Ch. 3.

**Seditions.**

The surest way to prevent seditions (if the times do bear it) is to take away the matter of them. For if there be fuel prepared, it is hard to tell whence the spark shall come that shall set it on fire. BACON:

1664 *Essays. Of Seditions and Troubles.*

**Self-Conceit.**

Self-contemplation is apt to end in self-conceit.

1665 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

**Self-Confidence.**

Self-confidence is either a petty pride in our own narrowness, or a realization of our duty and privileges as one of God's children.

1666 PHILLIPS BROOKS: *Sermons. XVIII. The Shortness of Life.*

**Self-Conquest.**

No man is such a conqueror as the man who has defeated himself. HENRY WARD BEECHER:

1667 *Proverbs from Plymouth Pulpit.*

**Self-Consciousness.**

A mirror is the very foundation of self-consciousness. AUERBACH:

1668 *On the Heights.* (*Bennett, Translator.*)

**Self-Deceit.**

Self-deceit is the veiled image of unknown evil, before which luxury and satiety lie prostrate.

1669 SHELLEY: *A Defence of Poetry.*

**Self-Denial.**

Self-denial is indispensable to a strong character, and the loftiest kind thereof comes only of a religious stock, — from consciousness of obligation and dependence upon God.

1670 THEODORE PARKER: *Ten Sermons of Religion.*

**Self-Esteem.**

A self-made man? Yes; and worships his creator.

1671 HENRY CLAPP: *A Jest.*

I look upon the too good opinion that man has of himself to be the nursing-mother of all the false opinions, both public and private.

1672 MONTAIGNE: *Essays*, Bk. ii., Ch. 17. (*Hazlitt, Translator.*)

**Self-Government.**

Self-government assumes, not that every man can safely govern himself, but first that it is safer to leave every man to govern himself than to put any man under the government of another man; or any class of men under the government of another class.

1673 LYMAN ABBOTT: *Problems of Life.*

The right of self-government does not comprehend the government of others.

1674 THOMAS JEFFERSON: *Official Opinion.*

**Self-Help.**

God helps them that help themselves.

1675 BENJAMIN FRANKLIN: *Poor Richard's Al.*

God gives every bird its food, but does not throw it into the nest.

1676 TIMOTHY TITCOMB (J. G. HOLLAND): *Gold-Foil. VII. Providence.*

**Self-Improvement.**

The safest principle through life, instead of reforming others, is to set about perfecting yourself.

1677 B. R. HAYDON: *Table Talk.*

**Self-Interest.**

Self-interest is the most ingenious and persuasive of all the agents that deceive our consciences, while by means of it our unhappy and stubborn prejudices operate in their greatest force.

1678 BRYANT: *Prose Writings. Lectures on Poetry. The Value and Uses of Poetry.*

**Selfishness.**

Selfishness at the expense of others' happiness is demonism.

1679 HENRY WARD BEECHER:
*Proverbs from Plymouth Pulpit.*

The same people who can deny others everything are famous for refusing themselves nothing.

1680 LEIGH HUNT: *Table Talk.*
*Catherine the Second of Russia.*

**Self-Knowledge.**

Marry, sir, they praise me, and make an ass of me; now my foes tell me plainly I am an ass: so that by my foes, sir, I profit in the knowledge of myself.

1681 SHAKS.: *Tw. Night*, Act v., Sc. 1.

**Self-Love.**

The way to get out of self-love is to love God.

1682 PHILLIPS BROOKS: *Sermons.*
*XX. The Positiveness of Divine Life.*

O villanous! I have looked upon the world for four times seven years! and since I could distinguish between a benefit and an injury I never found a man that knew how to love himself.

1683 SHAKS.: *Othello*, Act i., Sc. 3.

**Self-Praise.**

There is, perhaps, one thing still more nauseating than the world's apathy, and that is its self-praise; its admiration of its own charities, so miserably insignificant beside the extravagance of its own pleasures.

1684 OUIDA: *Critical Studies.*
*The Quality of Mercy.*

**Self-Reproach.**

I will chide no breather in the world but myself, against whom I know most faults.

1685 SHAKS.: *As You Like It*, Act iii., Sc. 2.

**Self-Respect.**

Self-respect, — that corner-stone of all virtue.

1686 SIR JOHN HERSCHEL: *Address, Jan.* 29, 1833.

A man who is not ashamed of himself need not be ashamed of his early condition.

1687 DANIEL WEBSTER: *Speech, Saratoga, N. Y., Aug.* 12, 1840.

**Self-Righteousness.**

Whoever is acquainted with the nature of mankind in general, or the propensity of his own heart in particular, must acknowledge that self-righteousness is the last idol that is rooted out of his heart.

1688 GEORGE WHITEFIELD: *Sermons. Self-Righteousness.*

**Self-Sacrifice.**

In this world it is not what we *take* up, but what we *give* up, that makes us rich.

1689 HENRY WARD BEECHER: *Life Thoughts.*

The self-sacrifice of the Christian is always an echo of the self-sacrifice of Christ.

1690 PHILLIPS BROOKS: *Sermons. XX. The Positiveness of the Divine Life.*

**Sensuality.**

Sensuality is the grave of the soul.

1691 WILLIAM ELLERY CHANNING: *Note-Book. Evil. Sin.*

**Service.**

Masters, give unto your servants — not that which is the least you can give, the least you can get the service rendered for, the least possible wage, but that which is just and equal. We must have just and noble men, and God-fearing men, for employers and for employed. Then the industrial problem is solved, and not before.

1692 LYMAN ABBOTT: *Problems of Life*

The world's servant must prove to the world that he can serve it. The world must compensate him at its estimate and not at his own.

1693 EDWARD E. HALE: *Address before the Annual Convention of Alpha Delta Phi*, 1871.

**Shadows.**

What shadows we are, what shadows we pursue!

1694 BURKE: *Speech at Bristol on Declining the Poll*, 1780.

**Shakespeare.**

Of the scope of Shakespeare I will say only, that the intellectual measure of every man since born in the domains of creative thought may be assigned to him according to the degree in which he has been taught by Shakespeare.

1695 RUSKIN: *Sesame and Lilies. Of the Mystery of Life.*

**Shame.**

Where shame is, there is fear.

1696 MILTON: *The Reason of Church Government Against Prelaty*, Ch. 3

**Shiftlessness.**

Shiftlessness is mostly only another name for aimlessness.

1697 CHARLES H. PARKHURST: *Sermons.*

**Shipwreck.**

The man who has suffered shipwreck shudders even at a calm sea.

1698 OVID: *Epistolæ ex Ponto*, ii., 7, 8.

**Silence.**

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation, provided that we give no just occasion for them.

1699 ADDISON: *The Tatler*. No. 133.

The great silent man! Looking around on the noisy inanity of the world, — words with little meaning, actions with little worth, — one loves to reflect on the great Empire of Silence.

1700 CARLYLE: *Heroes and Hero Worship. The Hero as King.*

There are some silent people who are more interesting than the best talkers.

1701 DISRAELI (EARL OF BEACONSFIELD): *Endymion*, Ch. 35.

Your very silence shows that you agree.

1702 EURIPIDES: *Iphigenia in Aulide*, 1142.

Silence gives consent.

1703 OLIVER GOLDSMITH: *The Good-Natured Man*, Act ii.

Silence at the proper season is wisdom, and better than any speech.

1704 PLUTARCH: *Morals. On Education.* (*Shilleto, Translator.*)

**Similarity.**

Like begets like the world over.

1705 A. BRONSON ALCOTT: *Table-Talk. III. Pursuits. Nobility.*

**Simulation.**

Simulation is a vice rising either of a natural falseness, or fearfulness, or of a mind that hath some main faults, which because a man must needs disguise, it maketh him practise simulation in other things, lest his hand should be out of ure!

1706 BACON: *Essays. Of Simulation and Dissimulation.*

**Sin.**

Our sins are more easily remembered than our good deeds.

1707 DEMOCRITUS: (*Stobæus, Florilegium* xlvi. 47).

Pride and conceit were the original sin of man.

1708 LE SAGE: *Gil Blas:* Bk. vii., Ch. 3. (*Smollett, Translator.*)

Sin, every day, takes out a patent for some new invention.

1709 E. P. WHIPPLE: *Essays and Reviews. Romance of Rascality.*

**Sincerity.**

Private sincerity is a public welfare.

1710 C. A. BARTOL: *Radical Problems. Individualism.*

Sincerity is the way to heaven. The attainment of sincerity is the way of man.

1711 CONFUCIUS: *The Doctrine of the Mean,* Ch. 20, Sec. 18. (*Legge, Translator.*)

Sincerity is impossible unless it pervade the whole being; and the pretence of it saps the very foundation of character.

1712 LOWELL: *My Study Windows. Pope.*

**Singing.**

Singing has nothing to do with the affairs of this world: it is not for the law. Singers are merry, and free from sorrows and cares.

1713 MARTIN LUTHER: *Table-Talk. Of Universities, Arts, etc.* No. 839.

For my voice, I have lost it with hollaing and singing of anthems.

1714 SHAKS.: 2 *Henry IV.*, Act i., Sc. 2.

**Skill.**

There is always a best way of doing everything, if it be to boil an egg.

1715 EMERSON: *Conduct of Life. Behavior.*

**Sky.**

Sky is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her.

1716 RUSKIN: *Modern Painters*, Pt. ii., Ch. 1.

**Slander.**

Slanderers I have thought it best to leave to the scourge of public opinion.

1717 THOMAS JEFFERSON: *Letter to De Witt Clinton*, 1807.

If slander be a snake, it is a winged one: it flies as well as creeps. DOUGLAS JERROLD:

1718 *Specimens of Jerrold's Wit.*

Enemies carry about slander, not in the form in which it took its rise. . . . The scandal of men is everlasting: even then does it survive when you would suppose it to be dead.

1719 PLAUTUS: *The Persian*, Act iii., Sc. 1.

**Slavery.**

Slavery they can have everywhere. It is a weed that grows in every soil. BURKE:

1720 *Speech, March 22, 1775. On Conciliation with America.*

Slavery tolerates no freedom of the press, no freedom of speech, no freedom of opinion.

1721 HINTON ROWAN HELPER: *The Impending Crisis of the South.*

I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest.

1722 THOMAS JEFFERSON: *Notes on Virginia.*

Enslave a man and you destroy his ambition, his enterprise, his capacity. In the constitution of human nature, the desire of bettering one's condition is the mainspring of effort. The first touch of slavery snaps this spring.

1723 HORACE MANN; *Slavery, Letters, and Speeches. Speech U. S. House of Rep.*, 1848.

None can be free who is a slave to, and ruled by, his passions. PYTHAGORAS:

1724 (*Stobœus, Florilegium*, xviii., 23).

The most onerous slavery is to be a slave to oneself. SENECA:

1725 *Natural Questions.* iii., Praefatio, 17.

Our new government is founded upon exactly the opposite idea [the assumption of the equality

of races] ; its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man, that slavery — subordination to the superior race — is his natural and normal condition.

1726 ALEXANDER H. STEPHENS: *Address at Savannah, Ga., March* 21, 1861.

Where slavery is there liberty cannot be, and where liberty is there slavery cannot be.

1727 CHARLES SUMNER: *Slavery and the Rebellion.*

**Sleep.**

Blessings light on him who first invented this same sleep! It covers a man all over, thoughts and all, like a cloak. It is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap, and the balance that sets the king and the shepherd, the fool and the wise man, even. There is only one thing, which somebody once put into my head, that I dislike in sleep; it is, that it resembles death; there is very little difference between a man in his first sleep, and a man in his last sleep.

1728 CERVANTES: *Don Quixote*, Pt. ii., Ch. 68. (*Lockhart, Translator.*)

Sleep is the best cure for waking troubles.

1729 CERVANTES: *Don Quixote*, Pt. ii., Ch. 70. (*Jarvis, Translator.*)

Much sleep is not required by nature, either for our souls or bodies, or for the actions in which they are concerned. PLATO:

1730 *Laws* vii. 13 (Stephens, p. 808. B).

And I pray you let none of your people stir me: I have an exposition of sleep come upon me.

1731 SHAKS.: *Mid. N. Dream*, Act iv., Sc. 1.

**Slip.**

There is many a slip 'twixt the cup and the lip.

1732 HAZLITT: *English Proverbs.*

**Slothfulness.**

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

1733 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Sluggards.**

Sluggards have been sent to the ant for wisdom; but writers might better be sent to the spider, — not because he works all night, and watches all day, but because he works unconsciously.

1734 HENRY WARD BEECHER: *Introductory Letter to Charles Dudley Warner's "Summer in a Garden."*

**Smiles.**

There are few faces that can afford to smile: a smile is sometimes bewitching, in general vapid, often a contortion.

1735 DISRAELI (EARL OF BEACONSFIELD): *Tancred*, Bk. ii., Ch. 7.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.

1736 LANDOR: *Imaginary Conversations. Dante and Gemma Donati.*

**Smoking.**

He [Lowell] had been smoking the pipe he loved, and he put it back in his mouth presently,

as if he found himself at greater ease with it when he began to chat. HOWELLS:

1737 *Literary Friends and Acquaintance. My First Visit to New England.*

**Sneer.**

Who can refute a sneer?

1738 WILLIAM PALEY: *Moral Philosophy*, Bk. v., Ch. 9.

**Snobs.**

An immense percentage of Snobs, I believe, is to be found in every rank of this mortal life.

1739 THACKERAY: *Miscellanies. Book of Snobs. Prefatory Remarks.*

That which we call a Snob, by any other name would still be snobbish. THACKERAY:

1740 *Miscellanies. Book of Snobs.*

**Society.**

Society is a place in which we interchange life, — at least it ought to be: a place where I give you my thoughts, and you give me your thoughts; I give you my experience, you give me your experience; I give you something of my life, you give me something of your life.

1741 LYMAN ABBOTT: *Problems of Life.*

Society is a masked ball, where every one hides his real character, and reveals it by hiding.

1742 EMERSON: *Worship.*

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.

1743 EMERSON: *Essays. Self-Reliance.*

Human society is made up of partialities. Each citizen has an interest and a view of his own, which, if followed out to the extreme, would leave no room for any other citizen.

1744 EMERSON: *Miscellanies. Woman.*

Men would not live long in society were they not the dupes of each other.

1745 LA ROCHEFOUCAULD: *Reflections; or, Sentences and Moral Maxims.* No. 87.

Society is no comfort to one not sociable.

1746 SHAKS.: *Cymbeline*, Act iv., Sc. 2.

**Soil.**

The difference between soil and society is evident. We bury decay in the earth; we plant in it the perishing; we feed it with offensive refuse: but nothing grows out of it that is not clean; it gives us back life and beauty for our rubbish. Society returns us what we give it.

1747 CHARLES DUDLEY WARNER: *My Summer in a Garden. Nineteenth Week.*

**Soldiers.**

Nothing is more binding than the friendship of companions-in-arms.

1748 GEORGE S. HILLARD: *Life and Campaigns of George B. McClellan.*

I should think he was coming the old soldier over me, and keeping up his game.

1749 WALTER SCOTT: *St. Ronan's Well*, Ch. 18.

Fie, my lord, fie! a soldier and afear'd?

1750 SHAKS.: *Macbeth*, Act v., Sc. 1.

Methinks it were meete that any one, before he come to be a captayne, should have been a soldier.

1751 SPENSER: *State of Ireland.*

**Solicitude.**

You are solicitous of the good-will of the meanest person, uneasy at his ill-will.

1752 EMERSON: *Essays.*

Mrs. Todgers looked a little warm by cares of gravy and other such solicitudes arising out of her establishment.

1753 DICKENS: *Martin Chuzzlewit*, Ch. 32.

**Solidity.**

The idea of solidity we receive by our touch; and it arises from the resistance which we find in a body to the entrance of any other body into the place it possesses until it has left it.

1754 LOCKE: *Human Understanding*, Bk. ii., Ch. 4.

**Solitude.**

Little do men perceive what solitude is, and how far it extendeth; for a crowd is not company.

1755 BACON: *Essays. Of Friendship.*

Solitude, though it may be silent as light, is like light, the mightiest of agencies; for solitude is essential to man. All men come into this world *alone*; all leave it *alone*.

1756 DE QUINCEY: *Confessions of an English Opium-Eater. Sequel.* Pt. i.

Solitude is as needful to the imagination as society is wholesome for the character.

1757 LOWELL: *Among My Books. Dryden.*

Never does the soul feel so far from human life as when a man finds himself alone in the vistas of the moon, either in the streets of a sleeping city,

the avenues of the woods, or by the border of the sea.

1758 ELIZABETH STODDARD: *Two Men*, Ch. 16.

**Song.**

All deep things are song.

1759 CARLYLE: *Heroes and Hero Worship. The Hero as Poet.*

What is the voice of song, when the world lacks the ear of taste?

1760 HAWTHORNE: *The Snow Image and Other Twice Told Tales.*

All great song, from the first day when human lips contrived syllables, has been sincere song.

1761 RUSKIN: *The Queen of the Air*, Sec. 48.

I never heard the old song of Percy and Douglass, that I found not my heart moved more than with a trumpet.

1762 SIR PHILIP SIDNEY: *The Defence of Poesy.*

A careless song, with a little nonsense in it now and then, does not misbecome a monarch.

1763 HORACE WALPOLE: *Letter*, 1774. *To Sir Horace Mann.*

**Sons.**

Adam's sons are my brethren.

1764 SHAKS.: *Much Ado*, Act ii., Sc. 1.

**Sophister.**

The age of chivalry is gone; that of sophisters, economists, and calculators has come.

1765 BURKE: *Revolution in France.*

**Sophistry.**

Men of great conversational powers almost universally practise a sort of lively sophistry and

exaggeration which deceives, for the moment, both themselves and their auditors.

1766 MACAULAY: *Athenian Orators.*

**Sophomoric.**

They sat one day drawn thus close together, sipping and theorizing, speculating upon the nature of things in an easy, bold, sophomoric way.

1767 G. W. CABLE: *Old Creole Days*, p. 13.

Some verbose Fourth of July oration, or some sophomorical newspaper declamation.

1768 HARRIET BEECHER STOWE: *Oldtown Papers*, p. 435.

**Sorrow.**

We pick our own sorrows out of the joys of other men, and from their sorrows likewise we derive our joys.

1769 OWEN FELLTHAM: *Resolves*, Pt. i.

The natural effect of sorrow over the dead is to refine and elevate the mind.

1770 WASHINGTON IRVING: *The Sketch-Book. Rural Funerals.*

Sorrow is the mere rust of the soul. Activity will cleanse and brighten it.

1771 DR. JOHNSON: *Works. Mme. D'Arblay's Diary.* VII., 357.

Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.

1772 LONGFELLOW: *Hyperion*, Bk. iii., Ch. 4.

Sorrow, the great idealizer.

1773 LOWELL: *Among My Books. Spenser.*

Though sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes; meanwhile hope for better things.

1774 SENECA: *Epistolæ*, xiii., 10.

Affliction may one day smile again; and till then, sit thee down, sorrow!

1775 SHAKS.: *Love's L. Lost*, Act i., Sc. 1.

**Soul.**

The soul is one with its faith.

1776 C. A. BARTOL: *Radical Problems. Materialism.*

Everywhere the human soul stands between a hemisphere of light and another of darkness; on the confines of two everlasting hostile empires, Necessity and Free Will.

1777 CARLYLE: *Essays. Goethe's Works.* (*Foreign Review.* No. ii. 1828.)

The human soul, being an offshoot of the divine mind, can be compared with nothing else, if it be not irreverent to say so, than with God himself.

1778 CICERO: *Tusculanæ Disputationes*, v., 38.

The one thing in the world of value is the active soul.

1779 EMERSON: *Miscellanies. The American Scholar.*

The soul never grows old.

1780 LONGFELLOW: *Hyperion*, Bk. iv., Ch. 9.

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

1781 NEW TESTAMENT: *Luke* xii. 19.

My lord, this is a poor mad soul; . . . and the truth is, poverty hath distracted her.

1782 SHAKS.: 2 *Henry IV.*, Act ii., Sc. 1.

**Sound.**

The oak roars when a high wind wrestles with it; the beech shrieks; the elm sends forth a long, deep groan; the ash pours out moans of thrilling anguish. THOMAS STARR KING:

1783 *The White Hills. The Pemigewasset Valley.*

**Speech.**

All speech, even the commonest speech, has something of song in it.

1784 CARLYLE: *Heroes and Hero Worship. The Hero as Poet.*

Speech that leads not to action, still more that hinders it, is a nuisance on the earth.

1785 CARLYLE: *Thomas Carlyle, First Forty Years, by Froude.* Vol. i., Ch. 18.

The true use of speech is not so much to express our wants as to conceal them.

1786 GOLDSMITH: *The Bee, Oct.* 30, 1759.

I would be loath to cast away my speech; for, besides that it is excellently well penn'd, I have taken great pains to con it.

1787 SHAKS.: *Tw. Night*, Act i., Sc. 5.

To me no speech that profits soundeth ill.

1788 SOPHOCLES: *Electra*, 61.

**Spelling.**

Take care that you never spell a word wrong. Always before you write a word, consider how it is spelled, and, if you do not remember it, turn to

a dictionary. It produces great praise to a lady to spell well. THOMAS JEFFERSON:
1789 *Letter to Martha Jefferson*, 1783.

**Spirits.**

I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals. DR. ADAM CLARKE: *Commentary*,
1790 Vol. ii., p. 299.

**Spoils.**

They see nothing wrong in the rule that to the victors belong the spoils of the enemy.
1791 WILLIAM L. MARCY: *Speech in the United States Senate, January*, 1832.

**Spring.**

What delights us in the spring is more a sensation than an appearance, more a hope than any visible reality. There is something in the softness of the air, in the lengthening of the days, in the very sounds and odors of the sweet time, that caresses us and consoles us after the rigorous weeks of winter. HAMERTON:
1792 *The Sylvan Year. March.*

**Stars.**

The chambers of the East are opened in every land, and the sun comes forth to sow the earth with orient pearl. Night, the ancient mother, follows him with her diadem of stars. . . . Bright creatures! how they gleam like spirits

through the shadows of innumerable eyes from their thrones in the boundless depths of heaven.

1793 CARLYLE: *Thomas Carlyle, First Forty Years, by Froude.* Vol. i., Ch. 17.

A star for every State, and a State for every star.

1794 ROBERT C. WINTHROP: *Address on Boston Common in* 1862.

**Statecraft.**

A sceptre once put in the hand, the grip is instinctive; and he who is firmly seated in authority soon learns to think security, and not progress, the highest lesson of statecraft. From the summit of power men no longer turn their eyes upward, but begin to look about them. Aspiration sees only one side of every question; possession, many.

1795 JAMES RUSSELL LOWELL: *Among My Books. New England Two Centuries Ago.*

**Statesmanship.**

I do not depreciate statesmanship. It requires great ability to found states and governments, but only common talent to carry them on. It took Fulton and Watt to create the steam-engine; but a very ordinary man can engineer a train from Boston to Albany.

1796 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Lincoln's Election.*

**Studies.**

Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps, judge of particulars, one by one; but the

general counsels, and the plots and marshalling of affairs, come best from those that are learned.

1797 BACON: *Essays. Of Studies.*

**Stupidity.**

For a truth, Stupidity is strong, most strong. As the Poet Schiller sings: "Against Stupidity the very gods fight unvictorious." There is in *it* an opulence of murky stagnancy, an inexhaustibility, a calm infinitude, which will baffle even the gods, — which will say calmly, "Yes, try all your lightnings here; see whether my dark belly annot hold them!"

1798 CARLYLE: *Oliver Cromwell's Letters and Speeches*, Ch. 1.

**Style.**

Style is what gives value and currency to thought. AMIEL: *Journal, Introduction.*

1799 (*Mrs. Humphrey Ward, Translator.*)

Style, after all, rather than thought, is the immortal thing in literature.

1800 ALEXANDER SMITH: *Dreamthorp. On the Writing of Essays.*

**Sublimity.**

One step above the sublime makes the ridiculous; and one step above the ridiculous makes the sublime again. THOMAS PAINE:

1801 *Age of Reason*, Pt. ii.

**Submission.**

No man is good for anything who has not learned the easy, prompt, cheerful submission of his will to rightful authority.

1802 WASHINGTON GLADDEN: *Things New and Old. II. Good Gifts to our Children.*

**Success.**

Success is sweet: the sweeter if long delayed and attained through manifold struggles and defeats. A. BRONSON ALCOTT:

1803 *Table Talk. III. Pursuits. Misfortune.*

Success is the child of Audacity.

1804 DISRAELI (EARL OF BEACONSFIELD): *Iskander*, Ch. 4.

In success be moderate.

1805 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Great success is a great temptation.

1806 THEODORE PARKER: *A Sermon of the Moral Dangers Incident to Prosperity.*

The secret of many a man's success in the world resides in his insight into the moods of men, and his tact in dealing with them.

1807 TIMOTHY TITCOMB (J. G. HOLLAND): *Lessons in Life. Moods and Frames of Mind.*

**Suffering.**

A great part of human suffering has its root in the nature of man, and not in that of his institutions.

1808 LOWELL: *Democracy and Other Addresses. Address, May* 10, 1884.

**Suicide.**

There is no refuge from confession but suicide; and suicide is confession.

1809 DANIEL WEBSTER: *Argument on the Murder of Captain White, April* 6, 1830.

**Summer.**

One swallow maketh not summer.

1810 JOHN HEYWOOD: *Proverbes*, Pt. ii., Ch. 5.

**Sun.**

The sun, which passeth through pollutions and itself remains as pure as before.

1811 BACON: *Advancement of Learning.*

**Sunday.**

Sunday is the common people's great liberty-day, and they are bound to see to it that work does not come into it.

1812 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

The Sunday is the core of our civilization, dedicated to thought and reverence.

1813 EMERSON: *Lectures and Biographical Sketches. Character.*

**Sunlight.**

Sunlight is like the breath of life to the pomp of autumn. HAWTHORNE:

1814 *American Note-Nooks. Brook Farm.*

**Sunrise.**

And lo! in a flash of crimson splendor, with blazing scarlet clouds running before his chariot, and heralding his majestic approach, God's sun rises upon the world. THACKERAY:

1815 *The Kickleburys on the Rhine.*

**Sunset.**

That hour of the day when, face to face, the rising moon beholds the setting sun.

1816 LONGFELLOW: *Hyperion,* Bk. ii., Ch. 10.

**Superfluity.**

Superfluity comes sooner by white hairs, by competency lives longer.

1817 SHAKS.: *M. of Venice,* Act i., Sc. 2.

**Superiority.**

The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes, and all men look up to him. CONFUCIUS:

1818 *Analects*, Bk. xix., Ch. 21. (*Legge, Tr.*)

**Superstition.**

There is a superstition in avoiding superstition, when men think to do best if they go farthest from the superstition formerly received: therefore care would be had that (as it fareth in ill purgings) the good be not taken away with the bad, which commonly is done when the people is the reformer.

1819 BACON: *Essays. Of Superstition.*

The master of superstition is the people. And in all superstition, wise men follow fools.

1820 BACON: *Ornamenta Rationalia.*

Superstition is the religion of feeble minds.

1821 BURKE: *Reflections on the Revolution in France.*

If modern superstition disturb thee, be thankful it is not Indian and barbarian, that they are not human sacrifices, that they are not Druids.

1822 SHAFTESBURY (ANTHONY, 3d EARL): *The Philosophical Regimen. Deity*, p. 29.

**Surrender.**

No other terms than unconditional and immediate surrender. I propose to move immediately upon your works. ULYSSES S. GRANT:

1823 *To Gen. S. B. Buckner, Fort Donelson, Feb.* 16, 1862.

**Suspicion.**

Suspicions that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished, and put into men's heads by the tales and whisperings of others, have stings.

1824 BACON: *Essays. Of Suspicion.*

Suspicion is very often a useless pain.

1825 DR. JOHNSON: *Boswell's Life of Johnson.* III. 135.

**Swearing.**

And then a whoreson jackanapes must take me up for swearing: as if I borrowed mine oaths of him, and might not spend them at my pleasure.

1826 SHAKS.: *Cymbeline*, Act ii., Sc. 1.

**Sympathy.**

The sympathy of sorrow is stronger than the sympathy of prosperity.

1827 DISRAELI (EARL OF BEACONSFIELD): *Endymion*, Ch. 16.

Sympathetic people are often uncommunicative about themselves; they give back reflected images which hide their own depths.

1828 GEORGE ELIOT: *Leaves from a Note-Book. Birth of Tolerance.*

We are governed by sympathy; and the extent of our sympathy is determined by that of our sensibility.

1829 HAZLITT: *Characteristics.* No. 410.

There is abundance in this world of that one-sided sympathy which springs from a *parti pris*, but that which is many-sided and perfectly just is very unusual. OUIDA:

1830 *Critical Studies. L'Impérieuse Bonté.*

The secret of language is the secret of sympathy, and its full charm is possible only to the gentle.

1831 RUSKIN: *Lectures on Art.* Lecture iii.

## T.

**Table-Talk.**

Table talk, to be perfect, should be sincere without bigotry, differing without discord, sometimes grave, always agreeable, touching on deep points, dwelling most on seasonable ones, and letting everybody speak and be heard.

1832 LEIGH HUNT: *Table Talk.*

**Taciturnity.**

I was once taken up for a Jesuit for no other reason than my profound taciturnity.

1833 STEELE: *The Spectator.* No. 6.

**Tact.**

Without tact you can learn nothing. Tact teaches you when to be silent. Inquirers who are always inquiring never learn anything.

1834 DISRAELI (EARL OF BEACONSFIELD): *Endymion*, Ch. 61.

**Tainting.**

Infection spreadeth upon that which is sound, and tainteth it.

1835 BACON: *Essays. Of Envy.*

Therefore, who taints his soul may be said to throw dirt in God's face.

1836 HOWELL: *Letters*, iv.

**Tale.**

We spend our years as a tale that is told.

1837 OLD TESTAMENT: *Psalm* xc. 9.

Mark now, how a plain tale shall put you down.
1838 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 4.

With a tale forsooth he cometh unto you, with a tale which holdeth children from play, and old men from the chimney corner.
1839 SIR PHILIP SIDNEY: *Apology for Poetry.*

**Talent.**

Talent is that which is in a man's power.
1840 LOWELL: *Among My Books. Rousseau and the Sentimentalists.*

**Talk, Talkers, Talking**

She is charming to talk to — full of wisdom — ripe in judgment — rich in information.
1841 CHARLOTTE BRONTÈ: *Shirley*, Ch. 35.

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.
1842 GEORGE ELIOT: *Theophrastus Such*, Ch. 6.

No one would talk much in society if he only knew how often he misunderstands others.
1843 GOETHE: *Elective Affinities*, Pt. ii., Ch. 4.

Talk to me is only spading up the ground for crops of thought. I can't answer for what will turn up. HOLMES:
1844 *The Professor at the Breakfast Table*, i.

We seldom repent talking too little, but very often talking too much.
1845 LA BRUYÈRE: *Characters. Of Man.* (*Rowe, Translator.*)

Long talking begets short hearing, for people go away.

1846 RICHTER: *Levana. Sixth Fragment*, Ch. 4, Sec. 120.

A gentleman, nurse, that loves to hear himself talk; and will speak more in a minute, than he will stand to in a month.

1847 SHAKS.: *Rom. and Jul.*, Act ii., Sc. 4.

A good old man, sir; he will be talking.

1848 SHAKS.: *Much Ado*, Act iii., Sc. 5.

If they were but a week married they would talk themselves mad.

1849 SHAKS.: *Much Ado*, Act ii., Sc. 1.

There are always two to a talk, giving and taking, comparing experience and according conclusions. ROBERT LOUIS STEVENSON:

1850 *Talks and Talkers*, Ch. 1.

**Talkativeness.**

Talkativeness produces many disasters, but in silence there is safety.

1851 APOLLONIUS: (*Stobæus, Florilegium*, xxxvi., 28).

I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

1852 JOHN BUNYAN: *Pilgrim's Progress.*

Whom the disease of talking still once possesseth, he can never hold his peace. Nay, rather

than he will not discourse he will hire men to hear him.

1853 BEN JONSON: *Timber; or, Discoveries Made upon Men and Matter.*

**Tapering.**

Those who seek to thrive merely by falsehood and cunning taper down at last to nothing.

1854 JAMES FREEMAN CLARKE: *Self-Culture*, p. 270.

**Taste.**

Good taste consists first upon fitness.

1855 GEORGE WILLIAM CURTIS: *The Potiphar Papers. I. Our Best Society.*

Taste cannot be controlled by law.

1856 THOMAS JEFFERSON: *Notes on a Money Unit*, 1784.

Taste is not only a part and an index of morality: — it is the ONLY morality.

1857 RUSKIN: *Crown of Wild Olive*, ii. *Traffic*, 54.

Good taste cannot supply the place of genius in literature, for the best proof of taste, when there is no genius, would be, not to write at all.

1858 MME. DE STAËL: *Germany.* Pt. ii., Ch. 14. (Wight's revision of Murray's ed.)

**Taverns.**

He who has not been at a tavern knows not what a paradise it is. O holy tavern! O miraculous tavern! — holy, because no carking cares are there, nor weariness, nor pain; and miraculous, because of the spits, which of themselves turn round and round!

1859 ARETINO: *Hyperion, by Longfellow*, Bk. iii., Ch. 2.

**Taxation.**

Preserve inviolate the fundamental principle, that the people are not to be taxed but by representatives chosen immediately by themselves.

1860 THOMAS JEFFERSON: *Letter to James Madison*, 1787.

**Tea.**

Thank God for tea! What would the world do without tea? — how did it exist? I am glad I was not born before tea.

1861 SYDNEY SMITH: *Recipe for Salad*, p. 383.

**Teaching.**

There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; there is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit.

1862 EMERSON: *Essays. Spiritual Laws.*

It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teachings.

1863 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Tears.**

Sympathizing and selfish people are alike given to tears.

1864 LEIGH HUNT: *Table Talk. Tears.*

Tears are often to be found where there is little sorrow, and the deepest sorrow without any tears. DR. JOHNSON:

1865 *Works*. IX. 304. (Oxford edition, 1825.)

Tears, O Aspasia, do not dwell long upon the cheeks of youth. Rain drops easily from the bud, rests on the bosom of the maturer flower, and breaks down that one only which hath lived its day.

1866 LANDOR: *Pericles and Aspasia. XXVIII. Pericles to Aspasia.*

If you have tears, prepare to shed them now.

1867 SHAKS.: *Jul. Cæsar*, Act iii., Sc. 2.

Hence were those tears, and hence all that compassion.

1868 TERENCE: *Andria*, Act i., Sc. 1.

**Temper.**

Men are certainly as much given to ill temper as women; and, if they are less inclined to tears, they make it up in sulks, which are just as bad.

1869 THOMAS WENTWORTH HIGGINSON: *Women and the Alphabet. Temperament.*

The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree: such a hare is madness, the youth, to skip o'er the meshes of good counsel, the cripple.

1870 SHAKS.: *M. of Venice*, Act i., Sc. 2.

**Temperance.**

Temperance in everything is requisite for happiness.

1871 B. R. HAYDON: *Table Talk.*

**Temptations.**

Find out what your temptations are, and you will find out largely what you are yourself.

1872 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

**Tenderness.**

Want of tenderness is want of parts, and is no less a proof of stupidity than depravity.

1873 DR. JOHNSON: *Boswell's Life of Johnson.* II. 122. (*George Birkbeck Hill, Editor.*)

**Terror.**

No divine terror will ever be found in the work of the man who wastes a colossal strength in elaborating toys; for the first lesson that terror is sent to teach us is, the value of the human soul, and the shortness of mortal time.

1874 RUSKIN: *The Stones of Venice. The Fall*, Ch. 3, Sec. 49.

**Teutonism.**

I find that the life of nations is only crowned with success so far as they have Teuton blood in their veins, and so long as they preserve the characteristics of that race.

1875 BISMARCK: *Conversations with Bismarck, collected by Heinrich von Poschinger.*

**Thankfulness.**

Beggar that I am, I am even poor in thanks.

1876 SHAKS.: *Hamlet*, Act ii., Sc. 2.

**Theft.**

Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference anatomically; morally, none whatsoever. RUSKIN:

1877 *The Two Paths.* Lecture v. *Sec. 3, 1.*

**Theologians.**

I am not speaking against learned and approved professors of theology, for I look up to them with the greatest respect, but against that mean and

haughty herd of theologians who think all the writings of all authors are worth nothing compared to themselves. DESIDERIUS ERASMUS:

1878 *Desiderius Erasmus of Rotterdam, by Ephraim Emerton.*

**Thinkers.**

In every epoch of the world, the great event, parent of all others, is it not the arrival of a Thinker in the world?

1879 CARLYLE: *Heroes and Hero Worship. The Hero as Divinity.*

Beware when the great God lets loose a thinker on this planet.

1880 EMERSON: *Essays. Circles.*

The greater part of mankind may be divided into two classes; that of *shallow* thinkers who fall short of the truth; and that of *abstruse* thinkers who go beyond it. HUME:

1881 *Essays. XXIII. Of Commerce.*

**Thoreau.**

During his life [Thoreau's] I imagine he would have refused to notice anything so fatiguing as an ordinary German woman, and never would have deigned discourse to me on the themes he loved best; but now his spirit belongs to me, and all he thought, and believed, and felt, and he talks as much and as intimately to me here in my solitude as ever he did to his dearest friends years ago in Concord. MARY A. B. ARNIM (GRÄFIN VON):

1882 *The Solitary Summer. May.*

**Thoroughness.**

Whatever is worth doing at all is worth doing well. LORD CHESTERFIELD:

1883 *Letters to His Son March* 10, 1746.

Slack work is, alas! so common in a country which is not even half begun, far less half finished, that a man who sets himself to thorough work, whether it be in finishing wagons or in collecting taxes, will find he is every hour arousing the surprise of those he works with.

1884 EDWARD E. HALE: *Ups and Downs*, Ch. 11.

**Thought.**

No thought is beautiful which is not just, and no thought can be just which is not founded on truth.

1885 ADDISON: *The Spectator*. No. 523.

Thought is parent of the deed.

1886 CARLYLE: *Essays. Death of Goethe.* (*Foreign Review*, No. ii. 1828.)

One thought includes all thought, in the sense that a grain of sand includes the universe.

1887 COLERIDGE: *Table Talk. Additional Table Talk. Thought.*

The thinker is nearer to the source of thought than aught beside. Man stands nearest to God.

1888 ORVILLE DEWEY: *On the Validity of our Knowledge of God. Old and New*, Vol. ii.

Thought is the property of him who can entertain it, and of him who can adequately place it.

1889 EMERSON: *Representative Men. Shakespeare.*

If ill thoughts at any time enter into the mind of a good man, he doth not roll them under his tongue as a sweet morsel.

1890 MATTHEW HENRY: *Commentaries. Psalm lxxiii., and Sermon on Uncleanness.*

The material of thought re-acts upon the thought itself. LOWELL: *Democracy and Other*
1891 *Addresses. Address, Chelsea, Mass.*

Many thoughts are so dependent upon the language in which they are clothed that they would lose half their beauty if otherwise expressed.
1892 RUSKIN: *Modern Painters*, Pt. i., Sec. 1.

A woman's thought runs before her actions.
1893 SHAKS.: *As You Like It*, Act iv., Sc. 1.

Mind is the great lever of all things; human thought is the process by which human ends are alternately answered. DANIEL WEBSTER:
1894 *Address, Charlestown, Mass.*, 1825.

**Thunder.**

They will not let my play run; and yet they steal my thunder. JOHN DENNIS:
1895 *Biographia Britannica*, Vol. v., p. 103.

**Tide.**

"People can't die, along the coast," said Mr. Peggotty, "except when the tide's pretty nigh out. They can't be born, unless it's pretty nigh in — not properly born, till flood. He's a going out with the tide. It's ebb at half arter three, slack water half-an-hour. If he lives till it turns, he'll hold his own till past the flood, and go out with the next tide." . . . And, it being low water, he went out with the tide.
1896 DICKENS: *David Copperfield*, Ch. 30.

**Time.**

Time, O my friend, is money! Time wasted can never conduce to money well managed.
1897 BULWER-LYTTON: *Caxtoniana.*
Essay xxi. *On the Management of Money*

O Time! Time! how it brings forth and devours! And the roaring flood of existence rushes on forever similar, forever changing!

1898 CARLYLE: *Thomas Carlyle, First Forty Years, by Froude.* Vol. ii., Ch. 17.

When a thought of Plato becomes a thought to me, — when a truth that fired the soul of Pindar fires mine, time is no more.

1899 EMERSON. *Essays. History.*

But dost thou love life? then do not squander time, for that is the stuff life is made of.

1900 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Time flies over us, but leaves its shadow behind.

1901 HAWTHORNE: *The Marble Faun*, Ch. 24.

What is Time? The shadow on the dial, the striking of the clock, the running of the sand, — day and night, summer and winter, months, years, centuries, — these are but arbitrary and outward signs, the measure of Time, not Time itself. Time is the life of the soul.

1902 LONGFELLOW: *Hyperion*, Bk. ii., Ch. 6.

Thus the whirligig of time brings in his revenges.

1903 SHAKS.: *Tw. Night*, Act v., Sc. 1.

Time passes. Time the consoler, Time the anodyne. THACKERAY: *Miscellanies.*

1904 *Sketches and Travels in London.*

**Toad.**

The toad at once establishes the most intimate relations with the bug. It is a pleasure to see such unity among the lower animals. The difficulty is to make the toad stay and watch the hill.

If you know your toad it is all right. If you do not, you must build a tight fence round the plants, which the toad cannot jump over.

1905 CHARLES DUDLEY WARNER: *My Summer in a Garden. Third Week.*

**To-day.**

One to-day is worth two to-morrows.

1906 BENJAMIN FRANKLIN: *Poor Richard's Al.*

**Toil.**

Toil, says the proverb, is the sire of fame.

1907 EURIPIDES: *Licymnius.* Fragment, 477.

**Toleration.**

How shall we ever learn toleration for what we do not believe? The last lesson a man ever learns is, that liberty of thought and speech is the right for all mankind; that the man who denies every article of our creed is to be allowed to preach just as often and just as loud as we ourselves. WENDELL PHILLIPS:

1909 *Speeches, Lectures, and Letters. The Boston Mob.*

I scorn and scout the word "toleration;" it is an insolent term. No man, properly speaking, *tolerates* another. I do not tolerate a Catholic, neither does he tolerate me. We are equal, and acknowledge each other's right; that is the correct statement.

1909 WENDELL PHILLIPS: *Speeches, Lectures, and Letters. Daniel O'Connell.*

**To-morrow.**

"In every to-day walks a to-morrow." We have a right to look to you, young men, to tell us what is the to-morrow that walks in to-day. Not

to create a to-morrow out of your own imaginings, nor to insist that we shall always live in to-day; but to find the to-morrow that is in to-day, and to teach us how to find it for ourselves.

1910 LYMAN ABBOTT: *Problems of Life.*

**Tongue.**

Keep a guard on your tongue, especially over the wine.

1911 CHILO: (*Diogenes Laertius*, i., 3, 2, 69.)

Man's chiefest treasure is a sparing tongue.

1912 HESIOD: *Works and Days*, 719.

**Tools.**

There is no jesting with edge tools.

1913 BEAUMONT AND FLETCHER: *The Little French Lawyer*, Act iv., Sc. 7.

**Trade.**

Trade is a social act.

1914 JOHN STUART MILL: *On Liberty. Applications.*

**Tradition.**

The effigies and splendors of tradition are not meant to cramp the energies or the development of a vigorous and various nation. They are not meant to hold in mortmain the proper territory of human intelligence and righteous aspiration. They live and teach their lessons in our annals, they have their own worshippers and their own shrines, but the earth is not theirs nor the fulness thereof.

1915 LORD ROSEBERY: *Address to the Students at Aberdeen, Nov.* 5, 1880.

**Traitors.**

The man who fights against his own country is never a hero. VICTOR HUGO:

1916 *Ninety-Three*, Pt. i., Bk. iii., Ch. 2. (*Benedict, Translator.*)

An arrant traitor as any's in the universal 'orld, or in France, or in England!

1917 SHAKS.: *Henry V.*, Act iv., Sc. 8.

**Tranquillity.**

Tranquillity of mind depends much on ourselves, and greatly on due reflection "how much pain have cost us the evils which have never happened."

1918 THOMAS JEFFERSON: *Letter to William Short*, 1814.

**Translations.**

Something must be lost in all transfusion, that is, in all translations; but the sense will remain, which would otherwise be lost, or at least maimed, when it is scarce intelligible, and that but to a few.

1919 DRYDEN: *Fables. Preface.*

A translator is to be like his author; it is not his business to excel him.

1920 DR. JOHNSON: *Lives of the Poets.*

**Travel.**

Travelling is no fool's errand to him who carries his eyes and itinerary along with him.

1921 A. BRONSON ALCOTT: *Table Talk. II. Enterprise. Travelling.*

Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that travelleth into a country, before he hath some entrance into the language, goeth to school, and not to travel.

1922 BACON: *Essays. Of Travel.*

**Travellers.**

Every traveller has a home of his own, and he learns to appreciate it the more from his wandering.

1923 DICKENS: *Speeches, Literary and Social.*

Travellers must be content.

1924 SHAKS.: *As You Like It*, Act ii., Sc. 4.

**Treason.**

Fellowship in treason is a bad ground of confidence. BURKE: *Remarks on the*

1925 *Policy of the Allies with Respect to France.*

Cæsar had his Brutus — Charles the First, his Cromwell — and George the Third — ("Treason!" cried the Speaker) — *may profit by their example.* If *this* be treason, make the most of it.

1926 PATRICK HENRY: *Speech, Virginia House of Burgesses, May*, 1765.

**Trees.**

What are these maples and beeches and birches but odes and idyls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued raiment of their gay, deciduous neighbors?

1927 HOLMES: *Extract from Letter.*

When we plant a tree, we are doing what we can to make our planet a more wholesome and happier dwelling-place for those who come after us if not for ourselves.

1928 HOLMES: *Extract from Letter.*

Trees assume, on the approach of winter, an air of anguish, an accent of desolation, which are

thrilling. One would say that all these leaves were struggling before they fall and die.

1929 JOSEPH ROUX: *Meditations of a Parish Priest.* (*Hapgood, Translator.*)

**Tribute.**

Millions for defence, but not one cent for tribute.

1930 CHARLES COLESWORTH PINCKNEY: *When Ambassdor to the French Republic.*

**Trickery.**

A trick is at the best but a mean thing.

1931 LE SAGE: *Gil Blas*, Bk. v., Ch. 1. (*Smollett, Translator.*)

I know a trick worth two of that.

1932 SHAKS.: 1 *Henry IV.*, Act ii., Sc. 1.

**Trifles.**

Those who busy themselves about ridiculous trifles become ridiculous when they undertake serious business.

1933 CATO MAJOR. (*Plutarch, Catonis Apophthegmata*, 18.) (199, A.)

We must not stand upon trifles.

1934 CERVANTES: *Don Quixote*, Pt. i., Ch. 30. (*Jarvis, Translator.*)

**Troubles.**

There are the three ways in which people take trouble. They forget them; they worry over them; and they bear them with a peaceful and serene spirit. This last was Christ's peace. He came into the world in order that he might live in the midst of trouble. He lived in peace, and, dying, he said, "My peace I give unto you."

1935 LYMAN ABBOTT: *Problems of Life.*

The troubles which have come upon us always seem more serious than those which are only threatening.

1936 LIVY: *Histories*, iii., 39.

**Trustfulness.**

We are inclined to believe those whom we do not know, because they have never deceived us.

1937 DR. JOHNSON: *The Idler*. No. 80.

**Truth.**

We are not to judge of a truth beforehand by the fruit which we think it will produce. It is the truth which makes free, not any kind of error. It is the truth which sanctifies men, not any kind of falsehood. All truth is safe.

1938 LYMAN ABBOTT: *Problems of Life*.

Truth illuminates and gives joy; and it is by the bond of joy, not of pleasure, that men's spirits are indissolubly held. MATTHEW ARNOLD:

1939 *Essays on Criticism. Joubert.*

No pleasure is comparable to the standing upon the vantage-ground of truth.

1940 BACON: *Essays. Of Truth.*

The genuine essence of truth never dies.

1941 CARLYLE: *Heroes and Hero Worship. The Hero as Prophet.*

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the *saved*, not of the *slain*.

1942 COLTON: *Lacon.*

Truth is always present; it only needs to lift the iron lids of the mind's eye to read its oracles.

1943 EMERSON: *Letters and Social Aims.*

Truth alone can stand strict and stern investigation, and rejoices to come to the light.

1944 MOSES HARVEY: *Lectures on Egypt and its Monuments*, 1857.

Truth is of importance only as it ministers to life, and as it is the only thing that can thus minister.

1945 MARK HOPKINS: *Teachings and Counsels.*

Truth, such as is necessary to the regulation of life, is always found where it is honestly sought.

1946 DR. JOHNSON: *Rasselas*, Ch. 11.

Nothing is so grand as truth, nothing so forcible, nothing so novel.

1947 LANDOR: *Imaginary Conversations. Epictetus and Seneca.*

To love truth for truth's sake, is the principal part of human perfection in this world, and the seed-plot of all other virtues. JOHN LOCKE:

1948 *Letter to Anthony Collins, Esq.*

Scientific truth is marvellous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise.

1949 HORACE MANN: *Lecture before Boston Mercantile Lib. Asso.*, 1849.

Truth is as impossible to be soiled by any outward touch as the sunbeam. MILTON:

1950 *The Doctrine and Discipline of Divorce.*

Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain, — which it is the pride of utmost age to recover.

1951 RUSKIN: *Modern Painters. Preface.* (Second edition.)

**Tyranny.**

Bad laws are the worst sort of tyranny.

1952 BURKE: *Speech, Bristol, previous to the Election*, 1780.

There is no tyranny so despotic as that of public opinion among a free people.

1953 DONN PIATT: *Memories of the Men who Saved the Union. Abraham Lincoln.*

Where law ends, tyranny begins.

1954 WILLIAM PITT (EARL OF CHATHAM): *Speech, Jan.* 9, 1770. *Case of Wilkes.*

When the will of man is raised above law, it is always tyranny and despotism, whether it is the will of a bashaw or of bastard patriots.

1955 NOAH WEBSTER: *Essays. The Times.* (*American Men of Letters.*)

**Tyrants.**

Kings will be tyrants from policy, when subjects are rebels from principle.

1956 BURKE: *Reflections on the Rev. in France.*

Rebellion to tyrants is obedience to God.

1957 *Inscription on a Cannon near which the ashes of Pres. John Bradshaw were lodged, on top of hill near Martha Bay in Jamaica*

The sovereign is called a tyrant who knows no law but his caprice.

1958 VOLTAIRE: *A Philosophical Dictionary. Tyranny.*

## U.

**Ugliness.**

He was jest the crossest, ugliest critter that ever ye see, and he was ugly jest for the sake o' ugliness.

1959 HARRIET BEECHER STOWE: *Oldtown Papers*, p. 196.

**Ultramontane, Ultramontanism.**

If the Ultramontanes force their way to the leadership among the Germans, I shall know beforehand that their aim is not for the union of the Germans, but for their separation and weakening. That is the object of the whole Ultramontane policy; it is democratic in France, republican in Italy, "social-Christian," or, if more convenient, social democratic in black, in Germany, feudal-Czech in Austria; it will even become anti-Semitic, so that it may deceitfully introduce itself to the Jews as their saviour.

1960 BISMARCK: *Conversations with Prince Bismarck, collected by Heinrich von Poschinger.*

To the Ultramontane, holding that the temporal welfare no less than the eternal salvation of men depends on submission to the Church, it is incredible that Church authority has but a transitory value.

1961 HERBERT SPENCER: *Study of Sociology.*

**Unbelief.**

Belief consists in accepting the affirmations of the soul; unbelief in denying them.

1962 EMERSON: *Essays. Montaigne.*

**Uncertain, Uncertainty.**

Man, with all his boasted titles and privileges, wanders about in uncertainty, does and undoes, and contradicts himself, throughout all the various scenes of thinking and living.

1963 BISHOP ATTERBURY: *Sermons, II.*, xxiii.

**Uncharitableness.**

How unequal, how uncharitable, must it needs be, to impose that which his conscience cannot

urge him to impose, upon him whose conscience forbids him to obey!

1964 MILTON: *True Religion.*

**Understanding.**

A distinction has been made between acuteness and subtlety of understanding. This might be illustrated by saying that acuteness consists in taking up the points or solid atoms, subtlety in feeling the *air* of truth.

1965 HAZLITT: *Characteristics.* No. 33.

I have found you an argument; I am not obliged to find you an understanding.

1966 DR. JOHNSON: *Boswell's Life of Johnson,* Vol. viii., Ch. 9. 1784.

**Ungodliness.**

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

1967 NEW TESTAMENT: *Romans* i., 18.

**Union, The.**

This glorious Union shall not perish! Precious legacy of our fathers, it shall go down honored and cherished to our children. Generations unborn shall enjoy its privileges as we have done; and if we leave them poor in all besides, we will transmit to them the boundless wealth of its blessings!

1968 EDWARD EVERETT: *Orations and Speeches. Union Meeting in Faneuil Hall.*

The Union of the States is indissoluble; the country is undivided and indivisible forever.

1969 DAVID DUDLEY FIELD: *Speeches, Arguments, and Miscellaneous Papers.*

Our Federal Union: it must be preserved.
1970 ANDREW JACKSON: *Benton's Thirty Years' View.* I. 148.

Liberty and Union, now and forever, one and inseparable. DANIEL WEBSTER:
1971 *Speech, United States Senate,* 1830.

When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood.
1972 DANIEL WEBSTER: *Speech, United States Senate, Jan.* 26–27, 1830.

**United States.**

In estimating future events we must keep an eye on the United States of America, for they may develop into a danger to Europe in economic affairs, possibly also in others, at present wholly unexpected by most of us. In the future the one cannot be separated from the other. The war of the future is the economic war, the struggle for existence on a grand scale. May my successors always bear this in mind, and take care when this struggle comes that we are prepared for it!
1973 BISMARCK: *Conversations with Prince Bismarck, collected by Heinrich von Poschinger.*

I do believe we shall continue to grow, to multiply, and prosper until we exhibit an association powerful, wise, and happy beyond what has yet been seen by men. THOMAS JEFFERSON:
1974 *Letter to John Adams,* 1812.

**Universe, The.**

The universe is a thought of God.

1975 SCHILLER: *Essays, Æsthetical and Philosophical.* Letter iv. *Julius to Raphael.*

If from the origin of the Universe we turn to its nature, the like insurmountable difficulties rise up before us on all sides — or rather, the same difficulties under new aspects. We find ourselves on the one hand obliged to make certain assumptions; and yet on the other hand we find these assumptions cannot be represented in thought.

1976 HERBERT SPENCER: *Synthetic Philosophy. First Principles,* Ch. 2, Sec. 12.

**Unkindness.**

Come, we have a hot venison pasty to dinner; come, gentlemen, I hope we shall drink down all unkindness.

1977 SHAKS.: *Mer. W. of W.,* Act i., Sc. 1.

**Unrequited Attachment.**

Next to a requited attachment, one of the most convenient things that a young man can carry about with him at the beginning of his career, is an unrequited attachment. It makes him feel important and business-like, and *blasé,* and cynical; and whenever he has a touch of liver, or suffers from want of exercise, he can mourn over his lost love, and be very happy in a tender, twilight fashion. RUDYARD KIPLING: *Plain Tales*

1978 *from the Hills.*

**Uprightness.**

God hath made man upright; but they have sought out many inventions.

1979 OLD TESTAMENT: *Ecclesiastes* vii. 29.

**Usefulness.**

What a strange thing to defend the usefulness of the useful! Can there be people so foolish as to deny the usefulness of that which is useful? And furthermore, can there be people so foolish as to consider it their duty to defend the usefulness of the useful? TOLSTOÏ:

1980 *Essays, Letters, Miscellanies.*

**Usury.**

Usury bringeth the treasure of the realm or state into a few hands: for the usurer being at certainties, and the others at uncertainties, at the end of the game most of the money will be in the box.

1981 BACON: *Ornamenta Rationalia.*

## V.

**Valor.**

Discretion, the best part of valor.

1982 BEAUMONT *and* FLETCHER: *A King and No King*, Act iv., Sc. 3.

It is a brave act of valor to contemn death; but where life is more terrible than death, it is then the truest valor to dare to live.

1983 SIR THOMAS BROWNE: *Christian Morals*, Pt. i., Sec. 44.

True valor lies in the middle, between cowardice and rashness. CERVANTES: *Don Quixote*,

1984 Pt. ii., Ch. 4. (*Jarvis, Translator.*)

The better part of valor is discretion; in the which better part I have saved my life.

1985 SHAKS.: 1 *Henry IV.*, Act v., Sc. 4.

My valor is certainly going! it is sneaking off! I feel it oozing out, as it were, at the palms of my hands.

1986 SHERIDAN: *The Rivals*, Act v., Sc. 3.

**Vanity.**

The knowledge of thyself will preserve thee from vanity. CERVANTES: *Don Quixote*,

1987 Pt. ii., Ch. 43. (*Jarvis, Translator.*)

Be extremely on your guard against vanity, the common failing of inexperienced youth; but particularly against that kind of vanity that dubs a man a coxcomb; a character which, once acquired, is more indelible than that of priesthood.

1988 LORD CHESTERFIELD: *Advice to His Son. Vanity.*

No man sympathizes with the sorrows of vanity. DR. JOHNSON: *Works.*

1989 VIII. 276. (Oxford edition, 1825.)

False glory is the rock of vanity; it seduces men to affect esteem by things which they indeed possess, but which are frivolous, and which for a man to value himself on would be a scandalous error. LA BRUYÈRE: *Characters. Of Man.*

1990 (*Rowe, Translator.*)

**Variety.**

But the eye, my dear madam, is agreeably refreshed with the variety. Man is not a creature of pure reason — he must have his senses delightfully appealed to. CHARLES LAMB:

1991 *Essays of Elia. Mrs. Battle on Whist.*

**Veneration.**

The veneration we have for many things, entirely proceeds from their being carefully concealed. GOLDSMITH:

1992 *Citizen of the World.* Letter 53.

**Vengeance.**

Good Christians should never avenge injuries.

1993 CERVANTES: *Don Quixote*, Pt. ii., Ch. 11. (*Jarvis, Translator.*)

**Venus.**

Venus will not charm so much without her attendant Graces, as they will without her.

1994 LORD CHESTERFIELD: *Letter to His Son, Nov.* 18, 1748.

**Vice.**

If vices were profitable, the virtuous man would be the sinner. BACON: *Moral and*

1995 *Historical Works. Ornamenta Rationalia.*

Vice itself lost half its evil by losing all its grossness. BURKE:

1996 . *Reflections on the Revolution in France.*

There are some faults so nearly allied to excellence that we can scarce weed out the vice without eradicating the virtue. GOLDSMITH:

1997 *The Good-Natured Man*, Act i.

Beware of the beginnings of vice. Do not delude yourself with the belief that it can be argued against in the presence of the exciting cause. Nothing but *actual flight* can save you.

1998 B. R. HAYDON: *Table Talk.*

The same vices which are huge and insupportable in others we do not feel in ourselves.

1999 LA BRUYÈRE: *Characters. Of Judgments.* (*Rowe, Translator.*)

**Vicissitudes.**

A man used to vicissitudes is not easily dejected.

2000 DR. JOHNSON: *Rasselas*, Ch. 12.

**Victory.**

He that seeketh victory over his nature, let him not set himself too great nor too small tasks; for the first will make him dejected by often failing, and the second will make him a small proceeder, though by often prevailings.

2001 BACON: *Essays. Of Nature in Men.*

I came, saw, and overcame.

2002 SHAKS.: 2 *Henry IV.*, Act iv., Sc. 3.

A victory is twice itself when the achiever brings home full numbers.

2003 SHAKS.: *Much Ado*, Act i., Sc. 1.

**Villany.**

The villany you teach me, I will execute, and it shall go hard but I will better the instruction.

2004 SHAKS.: *M. of Venice*, Act iii., Sc. 1.

**Virtue.**

It is not the business of virtue to extirpate the affections of the mind, but to regulate them.

2005 ADDISON: *The Spectator.* No. 494.

Virtue is like a rich stone, best plain set.

2006 BACON: *Essays. Of Beauty.*

Virtue is both the parent and the guardian of friendship; without virtue friendship cannot possibly exist. CICERO:
2007 *De Amicitia*, vi., 20.

Virtue does not truly reward her votary if she leaves him sad and half doubtful whether it would not have been better to serve vice.
2008 GEORGE WILLIAM CURTIS:
*Harper's Magazine*, 1886. *Editor's Easy Chair.*

Hast thou virtue? acquire also the graces and beauties of virtue.
2009 BENJAMIN FRANKLIN: *Poor Richard's Al.*

The ages of greatest public spirit are not always eminent for private virtue.
2010 HUME: *Essays. III. That Politics May be Reduced to a Science.*

We seldom speak of the virtue which we have, but much oftener of that which we lack.
2011 LESSING: *Minna von Barnhelm.* II. 1. (*E. R. T., Translator.*)

Can virtue hide itself? Go to, mum, you are he; graces will appear, and there's an end.
2012 SHAKS.: *Much Ado*, Act ii., Sc. 1.

**Vision.**

The higher and wider is the sweep of vision, the more difficult is it to stumble at trifles and make mountains out of mole hills.
2013 ARTHUR PENRHYN STANLEY:
*Lectures on the History of the Eastern Church.*

**Vocation.**

One must espouse some pursuit, taking it kindly at heart and with enthusiasm.

2014 A. BRONSON ALCOTT: *Table-Talk. III. Pursuits. Leisure.*

'Tis my vocation, Hal; 'tis no sin for a man to labor in his vocation.

2015 SHAKS.: 1 *Henry IV.*, Act i., Sc. 2.

**Voice, The.**

There is no index of character so sure as the voice. DISRAELI (EARL OF BEACONSFIELD):

2016 *Tancred*, Bk. ii., Ch. 1.

Songs may be mute; for songs may exist unsung, but voices exist only while they sound.

2017 LANDOR: *Imaginary Conversations. The Abbé Delille and Walter Landor.*

The voice is Jacob's voice, but the hands are the hands of Esau.

2018 OLD TESTAMENT: *Genesis* xxvii. 22.

**Vows.**

All unnecessary vows are folly, because they suppose a prescience of the future, which has not been given us. DR. JOHNSON: *Letters to*

2019 *and from the Late Samuel Johnson.*

**Vulgarity.**

Simple and innocent vulgarity is merely an untrained and undeveloped bluntness of body and mind: but in true, inbred vulgarity, there is a dreadful callousness which in extremity becomes capable of every sort of bestial habit and crime,

without fear, without pleasure, without horror, and without pity. RUSKIN: *Sesame and Lilies.*
2020 *Of Kings' Treasuries.*

## W.

**Wants.**

He who has the fewest wants is nearest to the gods. SOCRATES:
2021 (*Diogenes Laertius*, ii. 5, 11, 27.)

**War.**

War never leaves, where it found a nation.
2022 BURKE: *Letters on a Regicide Peace.*

War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ.
2023 WILLIAM ELLERY CHANNING: *Discourse*, 1835. *War.*

Battle, with the sword, has cut many a Gordian knot in twain which all the wit of East and West, of Northern and Border statesmen, could not untie. EMERSON:
2024 *Lectures and Biographical Sketches. The Man of Letters.*

War educates the senses, calls into action the will, perfects the physical constitution, brings men into such swift and close collision in critical moments that man measures man.
2025 EMERSON: *Lecture, Boston, Mass., March*, 1838. *War.*

The great acts of war require to be undertaken by noblemen. VICTOR HUGO:
2026 *Ninety-Three*, Pt. i., Bk. ii., Ch. 3. (*Benedict, Translator.*)

They shall have wars and pay for their presumption.

2027 SHAKS.: 3 *Henry VI.*, Act iv., Sc. 1.

Nothing except a battle lost can be half so melancholy as a battle won.

2028 DUKE OF WELLINGTON: *Despatch.* 1815.

The whole art of war consists in getting at what is on the other side of the hill, or, in other words, in learning what we do not know from what we do.

2029 DUKE OF WELLINGTON: *To J. W. Croker in Conversation.*

**Weakness.**

There are two kinds of weakness, that which breaks and that which bends.

2030 LOWELL: *Among My Books. Shakespeare Once More*

**Wealth.**

If you would be wealthy, think of saving as well as of getting.

2031 BENJAMIN FRANKLIN: *Poor Richard's Al.*

Wealth is an imperious mistress; she requires the whole heart and life of man.

2032 LABOULAYE: *Abdallah*, Ch. 9. (*Mary L. Booth, Translator.*)

Wealth may be an excellent thing, for it means power, it means leisure, it means liberty.

2033 LOWELL: *Democracy and Other Addresses. Address, Cambridge, Mass.*

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind.

2034 MARTIN LUTHER: *Table Talk. Of the Nature of the World.* No. 167.

A man can no more make a safe use of wealth without reason, than he can of a horse without a bridle. SOCRATES:

2035 (*F. A. Paley, Translator, in Greek Wit.*)

**Weather, The.**

We consider it tedious to talk of the weather, and yet there is nothing more important.

2036 AUERBACH: *On the Heights.* (*Bennett, Translator.*)

**Weeds.**

Weeds . . . have hateful moral qualities. To cut down a weed is, therefore, to do a moral action. I feel as if I were destroying sin.

2037 CHARLES DUDLEY WARNER: *My Summer in a Garden. Third Week.*

**Welcome.**

I reckon this always, — that a man is never undone till he be hanged: nor never welcome to a place till some certain shot be paid and the hostess say, Welcome.

2038 SHAKS.: *Two Gent. of V.*, Act ii., Sc. 5.

**Whist.**

A clear fire, a clean hearth, and the rigor of the game. CHARLES LAMB:

2039 *Mrs. Battle's Opinions on Whist.*

**Wickedness.**

Cato requested old men not to add the disgrace of wickedness to old age, which was accompanied with many other evils.

2040 PLUTARCH: *Roman Apophthegms. Cato the Elder.*

'Cause I's wicked — I is. I's mighty wicked anyhow. I can't help it.

2041 HARRIET BEECHER STOWE: *Uncle Tom's Cabin*, Ch. 20.

**Widows.**

"Widders, Sammy," replied Mr. Weller, slightly changing color, "widders are 'ceptions to ev'ry rule. I *have* heerd how many ord'nary women one widder's equal to, in pint o' comin' over you. I think it's five-and-twenty, but I don't rightly know vether it ain't more."

2042 DICKENS: *Pickwick Papers*, Ch. 24.

**Wife.**

It is a characteristic of good wives that they feel and resent an injury to their husbands much more than they themselves do. Women's feelings are only aroused when we have regained the guiding-rope which seemed to slip out of our hands.

2043 BISMARCK: *Conversations with Prince Bismarck, collected by Heinrich von Poschinger.*

Thy wife is a constellation of virtues; she's the moon, and thou art the man in the moon.

2044 CONGREVE: *Love for Love*, Act i., Sc. 5.

**Will.**

There is nothing more precious to a man than his will; there is nothing which he relinquishes with so much reluctance. J. G. HOLLAND:

2045 *Plain Talks on Familar Subjects. VII. Cost and Compensation.*

That to live by one man's will became the cause of all men's misery.

2046 RICHARD HOOKER: *Ecclesiastical Polity.*

**Wind.**

We must not think too unkindly even of the east wind. It is not, perhaps, a wind to be loved, even in its benignest moods; but there are seasons when I delight to feel its breath upon my cheek, though it be never advisable to throw open my bosom and take it into my heart, as I would its gentle sisters of the south and west.

2047 HAWTHORNE: *American Note-Books. June* 11, 1840.

God tempers the wind to the shorn lamb.

2048 LAURENCE STERNE: *Sentimental Journey. Maria.*

**Wine.**

Wine, like to fire, succoreth mankind.

2049 PANYASIS: Fragment 4, 12. (Dübner's Edition.)

Come, come, good wine is a good familiar creature, if it be well used; exclaim no more against it.

2050 SHAKS.: *Othello,* Act ii., Sc. 3.

Good wine needs no bush.

2051 SHAKS.: *As You Like It. Epilogue.*

O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil.

2052 SHAKS.: *Othello,* Act ii., Sc. 3.

**Winter.**

A long hard winter lived through from beginning to end without shirking is one of the most salutary experiences in the world. There is no nonsense about it; you could not indulge in

vapors and the finer sentiments in the midst of its deadly earnest if you tried.

2053 MARY A. B. ARNIM (GRÄFIN VON): *The Solitary Summer. June.*

Take Winter as you find him, and he turns out to be a thoroughly honest fellow with no nonsense in him, and tolerating none in you, which is a great comfort in the long run.

2054 LOWELL: *My Study Windows. A Good Word for Winter.*

**Wisdom.**

Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated: it is the highest achievement of man. CARLYLE:

2055 *Miscellanies. Inaugural Address, Edinburgh, April* 2, 1866.

He that never thinks, never can be wise.

2056 DR. JOHNSON: *Rasselas*, Ch. 17.

The only jewel which you can carry beyond the grave is wisdom.

2057 JAMES ALFRED LANGFORD: *The Praise of Books. Preliminary Essays.*

Wisdom is justified of her children.

2058 NEW TESTAMENT: *Matthew* xi. 19; *Luke* vii. 35.

Wisdom is better than rubies.

2059 OLD TESTAMENT: *Proverbs* viii. 11.

Well, God give them wisdom that have it; and those that are fools let them use their talents.

2060 SHAKS.: *Tw. Night*, Act i., Sc. 5.

**Wit.**

Wit without employment is a disease.

2061 BURTON: *Anatomy of Melancholy*, Pt. i., Sec. ii., Mem. 2, Subs. 6.

Don't put too fine a point to your wit, for fear it should get blunted. CERVANTES:

2062 *The Exemplary Novels. The Little Gypsy Girl.* (*Kelly, Translator.*)

Those who object to wit are envious of it.

2063 HAZLITT: *Characteristics.* No. 374.

The hapless wit has his labors always to begin, the call for novelty is never satisfied, and one jest only raises expectation of another.

2064 DR. JOHNSON: *The Rambler.* No. 141.

Wit has its place in debate; in controversy it is a legitimate weapon, offensive and defensive.

2065 THEODORE PARKER: *Speeches, Addresses, and Occasional Sermons. Discourse, Boston, March* 5, 1848. *The Death of John Quincy Adams.*

I am not only witty in myself, but the cause that wit is in other men.

2066 SHAKS.: 2 *Henry IV.*, Act i., Sc. 2.

Sir, your wit ambles well: it goes easily.

2067 SHAKS.: *Much Ado*, Act v., Sc. 1.

Welcome, pure wit!

2068 SHAKS.: *Love's L. Lost*, Act v., Sc. 2.

Surprise is so essential an ingredient of wit that no wit will bear repetition; at least, the

original electrical feeling produced by any piece of wit can never be renewed.

2069 SYDNEY SMITH: *Lecture. The Conduct of the Understanding.*

Wit is more necessary than beauty; and I think no young woman ugly that has it, and no handsome woman agreeable without it.

2070 WYCHERLEY: *The Country Wife*, Act i., Sc. 1.

**Women.**

Where women are, the better things are implied if not spoken.

2071 A. BRONSON ALCOTT: *Table Talk. VI. Discourse. Conversation.*

Women wish to be loved without a why or a wherefore; not because they are pretty, or good, or well-bred, or graceful, or intelligent, but because they are themselves.

2072 AMIEL: *Journal, March* 17, 1868. (*Mrs. Humphrey Ward, Translator.*)

It is always best to allow a woman to do as she likes if you can, and it saves a good deal of bother. To have what she desired is generally an effective punishment.

2073 MARY A. B. ARNIM (GRÄFIN VON): *The Solitary Summer. May.*

If there be any one whose power is in beauty, in purity, in goodness, it is a woman.

2074 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

The happiest women, like the happiest nations, have no history. GEORGE ELIOT:

2075 *The Mill on the Floss*, Bk. vi., Ch. 3.

'Tis the greatest misfortune in nature for a woman to want a confidant.

2076 FARQUHAR: *The Recruiting Officer*, Act iv., Sc. 2.

Women forgive injuries, but never forget slights.

2077 THOMAS C. HALIBURTON (*Sam Slick*): *The Old Judge*, Ch. 15.

Woman must be either a subject or an equal; there is no middle ground. Every conclusion to a supposed principle only involves the necessity of the next concession for which that principle calls.

2078 THOMAS WENTWORTH HIGGINSON: *Women and the Alphabet.*

Nature is in earnest when she makes a woman.

2079 HOLMES: *The Autocrat of the Breakfast-Table*, Ch. 12.

One of the advantages of the negative part assigned to women in life is that they are seldom forced to commit themselves. They can, if they choose, remain perfectly passive while a great many things take place in regard to them; they need not account for what they do not do. From time to time a man must show his hand, but save for one supreme exigency a woman need never show hers. She moves in mystery as long as she likes; and mere reticence in her, if she is young and fair, interprets itself as good sense and good taste.

2080 W. D. HOWELLS: *The Lady of the Aroostook*, Ch. 6.

Great women belong to history and to self-sacrifice.

2081 LEIGH HUNT: *Table-Talk. Mrs. Siddons.*

When a man does good work out of all proportion to his pay, in seven cases out of nine there is a woman at the back of the virtue.

2082 RUDYARD KIPLING: *Plain Tales from the Hills. His Chance in Life.*

Nature intended that woman should be her masterpiece. LESSING:

2083 *Emilie Galotti*, V. 7. (*Lewes, Translator.*)

The proper study of mankind is woman.

2084 COVENTRY PATMORE: (*Memoirs and Correspondence of Coventry Patmore, by Basil Champneys*, Ch. 5.)

We cannot determine what the queenly power of women should be until we are agreed what their ordinary power should be. We cannot consider how education may fit them for any widely extending duty until we are agreed what is their true constant duty.

2085 RUSKIN: *Sesame and Lilies. Of Queens' Gardens.*

A child of our grandmother Eve, a female; or, for thy more sweet understanding, a woman.

2086 SHAKS.: *Love's L. Lost*, Act i., Sc. 1.

Do you not know I am a woman? when I think I must speak.

2087 SHAKS.: *As You Like It*, Act iii., Sc. 2.

If God made woman beautiful, he made her so to be looked at — to give pleasure to the eyes which rest upon her — and she has no business to dress herself as if she were a hitching-post, or to transform that which should give delight to those among whom she moves, into a ludicrous caricature of a woman's form.

2088 TIMOTHY TITCOMB (J. G. HOLLAND): *Lessons in Life. Mistakes in Penance.*

Would you hurt a woman worst, aim at her affections.

2089 LEW WALLACE: *Ben Hur*, Bk. vi., Ch. 2.

Woman always did, from the first, make a muss in a garden.

2090 CHARLES DUDLEY WARNER: *My Summer in a Garden. First Week.*

Woman is a creature without reason, who pokes the fire from the top.

2091 ARCHBISHOP WHATELY.

**Words.**

Words are the transcript of those ideas which are in the mind of man, and that writing or printing is the transcript of words.

2092 ADDISON: *The Spectator.* No. 166.

All words are pegs to hang ideas on.

2093 HENRY WARD BEECHER: *Proverbs from Plymouth Pulpit.*

Richter says of Luther's words, "His words are half battles."

2094 CARLYLE: *Heroes and Hero Worship. The Hero as Priest.*

For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say.

2095 CONFUCIUS: *Analects*, Bk. xix., Ch. 25, Sec. 2. (*Legge, Translator.*)

There is no calamity which right words will not begin to redress.

2096 EMERSON: *Society and Solitude. Eloquence.*

Gentle words, quiet words, are, after all, the most powerful words. They are more convincing, more compelling, more prevailing.

2097 WASHINGTON GLADDEN: *Things Old and New. VIII. The Tamed Tongue.*

Articulate words are a harsh clamor and dissonance. When man arrives at his highest perfection, he will again be dumb! For I suppose he was dumb at the Creation, and must go around an entire circle in order to return to that blessed state. HAWTHORNE:

2098 *American Note-Books. April*, 1841.

Words are less needful to sorrow than to joy.

2099 HELEN JACKSON (H. H.): *Ramona*, Ch. 17.

Before employing a fine word, find a place for it. JOUBERT:

2100 *Pensées.* No. 302. (*Attwell, Translator.*)

A word once vulgarized can never be rehabilitated.

2101 LOWELL: *Among My Books. Shakespeare Once More.*

His words, like so many nimble and airy servitors, trip about him at command.

2102 MILTON: *Apology for Smectymnuus.*

A few words, well chosen and distinguished, will do work that a thousand cannot, when every one is acting, equivocally, in the function of another. Yes; and words, if they are not watched, will do deadly work sometimes.

2103 RUSKIN: *Sesame and Lilies. Of Kings' Treasuries.*

A fine volley of words, gentlemen, and quickly shot off.

2104 SHAKS.: *Two Gent. of V.*, Act ii., Sc. 4.

Men of few words are the best men.

2105 SHAKS.: *Henry V.*, Act iii., Sc. 2.

*Pol.* What do you read, my lord?
*Ham.* Words, words, words!

2106 SHAKS.: *Hamlet*, Act ii., Sc. 2.

Some syllables are swords.

2107 HENRY VAUGHAN: *Rules and Lessons.*

Great writers and orators are commonly economists in the use of words.

2108 E. P. WHIPPLE: *American Literature. Daniel Webster as a Master of English Style.*

**Wordsworth.**

Of no other poet except Shakespeare have so many phrases become household words as of Wordsworth. If Pope has made current more epigrams of worldly wisdom, to Wordsworth belongs the nobler praise of having defined for us, and given for us a daily possession, those faint and

vague suggestions of other-worldliness of whose gentle ministry with our baser nature the hurry and bustle of life scarcely ever allowed us to be conscious. LOWELL:

2109 *Among My Books. Wordsworth.*

**Work.**

If I have done good work, that will keep my memory green; but if not, not all the statues in the world will serve.

2110 AGESILAUS (*Plutarch, Apophthegmata Laconica, Agesilaus*, 79. 215, A.)

Genuine work alone, what thou workest faithfully, that is eternal as the Almighty Founder and World-Builder himself.

2111 CARLYLE: *Past and Present*, Bk. ii., Ch. 17.

Work is the grand cure for all the maladies and miseries that ever beset mankind, — honest work, which you intend getting done.

2112 CARLYLE: *Miscellanies. Inaugural Address. Edinburgh, April* 2, 1866.

Better to wear out than to rust out.

2113 BISHOP CUMBERLAND: *Sermon, Duty of Contending for the Truth, by Bishop Horne.*

Unless a man works he cannot find out what he is able to do. HAMERTON:

2114 *Modern Frenchmen. François Rude.*

The moment a man can really do his work he becomes speechless about it. All words become idle to him, all theories.

2115 RUSKIN: *Sesame and Lilies. Of the Mystery of Life.*

It is far better to give work which is above the men than to educate the men to be above their work. RUSKIN:

2116 *The Seven Lamps of Architecture*, Ch. 7.

Work is the inevitable condition of human life, the true source of human welfare.

2117 TOLSTOI: *My Religion*, Ch. 10.

**World, The.**

The world is the same everywhere.

2118 AUERBACH: *On the Heights.* (*Bennett, Translator.*)

The world is a thing that a man must learn to despise, and even to neglect, before he can learn to reverence it, and work in it and for it.

2119 CARLYLE: *Thomas Carlyle, First Forty Years, by Froude.*

The world is not made for the prosperous alone, nor for the strong. GEORGE WILLIAM CURTIS:

2120 *The Potiphar Papers.* VII.

The world is all gates, all opportunities, strings of tension waiting to be struck.

2121 EMERSON: *Resources.*

**Worry.**

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade.

2123 HENRY WARD BEECHER: *Life Thoughts.*

**Worship.**

Man always worships something; always he sees the Infinite shadowed forth in something

finite; and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon. CARLYLE: *Essays. Goethe's Works.*
2123 (*Foreign Quarterly Review*, No. 19, 1832.)

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. EMERSON:
2124 *Conduct of Life. Worship.*

**Wrong.**

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.
2125 DR. JOHNSON: *The Rambler.* No. 79.

## X.

**Xanthippe.**

Socrates . . . being asked by Alcibiades how he could live with such a woman [Xanthippe], he is said to have replied, "She exercises my patience, and enables me to bear with all the injustice I experience from others."
2126 J. THOMAS: *Dictionary of Biography and Mythology.*

## Y.

**Youth.**

There is a feeling of Eternity in youth which makes us amends for everything. To be young is to be as one of the Immortals.
2127 HAZLITT: *Table Talk.* Second Series.

Youth is a continual intoxication; it is the fever of reason. LA ROCHEFOUCAULD: *Reflections;*
2128 *or, Sentences and Moral Maxims.* No. 271.

Youth comes but once in a lifetime.
2129 LONGFELLOW: *Hyperion*, Bk. ii., Ch. 10.

If youth be a defect, it is one that we outgrow only too soon. LOWELL:
2130 *Democracy and Other Addresses.*

We have some salt of our youth in us.
2131 SHAKS.: *Mer. W. of W.*, Act ii., Sc. 3.

## Z.

**Zeal.**

If our zeal were true and genuine we should be much more angry with a sinner than a heretic.
2132 ADDISON: *The Spectator*. No. 185.

I would have every zealous man examine his heart thoroughly, and I believe he will often find that what he calls a zeal for his religion is either pride, interest, or ill-repute.
2133 ADDISON: *The Spectator*. No. 185.

There is nothing in which men more deceive themselves than in what they call zeal.
2134 ADDISON: *The Spectator*. No. 185.

The hopes of zeal are not wholly groundless.
2135 DR. JOHNSON: *Works*. IX. 409. (Oxford ed. 1825.)

An ardent desire of hallowing the name of God, together with an indignation against whatever tends to the violation or contempt of religion, is called zeal. MILTON:
2136 *The Christian Doctrine*, Ch. 6. *Of Zeal.*

This, in religion, is a pure enlightened attachment to the maintenance and progress of the wor-

ship which is due to the Divinity; but when this zeal is persecuting, blind, and false, it becomes the greatest scourge of humanity. VOLTAIRE:

2137 *A Philosophical Dictionary. Zeal.*

Zeal is no further commendable than as it is attended with knowledge.

2138 THOMAS WILSON: *Maxims of Piety and of Christianity.*

# INDEX OF AUTHORS.

THE references which follow the chronological data are the numbers of the quotations in consecutive order from the respective authors under which they are placed.


**Abbott, Lyman.** b. Roxbury, Mass., 1835; . . . . . — 1118, 1194, 1226, 1309, 1367, 1385, 1559, 1597, 1603, 1673, 1692, 1741, 1910, 1935, 1938.

**Adams, John.** b. Braintree, Mass., 1735; d. Quincy, Mass., 1826. — 368, 719, 836, 893, 1452.

**Adams, John Quincy.** b. Braintree, Mass., 1767; d. Washington, D. C., 1848. — 1143.

**Addison, Joseph.** b. Milston, Wiltshire, Eng., 1672; d. London, Eng., 1719. — 119, 147, 152, 435, 502, 509, 646, 881, 951, 980, 1196, 1560, 1699, 1885, 2005, 2092, 2132, 2133, 2134.

**Agesilaus II.** flourished 398 B. C. — 1410, 1540, 2110.

**Alcott, Amos Bronson.** b. Wolcott, Conn., 1799; d. Boston, Mass., 1888. — 201, 212, 334, 629, 848, 855, 926, 1227, 1378, 1403, 1518, 1523, 1705, 1803, 1921, 2014, 2071.

**Alphonso the Wise** (Alphonso X.). b. 1226; d. 1284. — 17.

**Amiel, Henri Frédéric.** b. Geneva, Switzerland, 1821; d. Geneva, Switzerland, 1881. — 128, 234, 372, 666, 1579, 1640, 1799, 2072.

**Antisthenes.** flourished about 380 B. C. — 572.

**Apollonius.** — 1851.

**Appleton, Thomas Gold.** b. Boston, Mass., 1812; d. 1884. — 1346.

**Aretino, Pietro.** b. Arezzo, Italy, 1492; d. Venice, Italy, 1557. — 1859.

**Aristotle.** b. Stagira, Macedonia, 384 B. C.; d. Chalcis in Eubœa, Greece, 322 B.C. — 459, 619, 754, 1414, 1508.

**Arnim, Mary A. B., Grafin von.** . . . . . — 1882, 2053, 2073.

**Arnold, Matthew.** b. Laleham, near Stainer, Eng., 1822; d. Liverpool, Eng., 1888. — 293, 667, 735, 794, 1423, 1939.

**Atterbury, Bishop Francis.** b. Milton, near Newport-Pagnell, Buckinghamshire, Eng., 1662; d. Paris, France, 1732. — 1963.

**Auerbach, Berthold.** b. Nordstetten, Black Forest, Germany, 1812; d. Cannes, France, 1882. — 727, 1092, 1219, 1698, 2036, 2118.

**Bacon, Francis.** b. London, Eng., 1561; d. London, Eng., 1626. — 23, 214, 232, 253, 317, 371, 373, 379, 384, 389, 507, 554,

579, 601, 606, 620, 655, 656, 744, 778, 822, 831, 843, 890, 920, 942, 975, 976, 994, 1037, 1056, 1076, 1201, 1234, 1280, 1285, 1286, 1338, 1354, 1460, 1461, 1473, 1500, 1526, 1591, 1592, 1593, 1605, 1624, 1664, 1706, 1755, 1797, 1811, 1819, 1820, 1824, 1835, 1922, 1940, 1981, 1995, 2001, 2006.

**Baillie, Joanna.** b. Lanarkshire, Scot., 1762; d. Hampstead, Eng., 1851. — 1477.

**Balfour, Arthur James.** b. England, 1848; . . . . . — 498.

**Ballou, Hosea.** b. Richmond, N.H., 1771; d. Boston, Mass., 1852. — 522, 772.

**Barére de Vieuzac, Bertrand.** b. Tarbes, France, 1755; d. France, 1841. — 1043.

**Bartol, Cyrus Augustus.** b. Freeport, Me., 1813; d. 1900. — 611, 759, 825, 1710, 1776.

**Baxter, Richard.** b. Rowton, Eng., 1615; d. London, Eng., 1691. — 1541.

**Bayard, James Asheton.** b. Philadelphia, Penn., 1767; d. Wilmington, Del., 1815. — 327.

**Beale, Lionel Smith.** b. London, Eng., 1828; . . . . . 83.

**Beaumont and Fletcher.**
Beaumont, Francis. b. Leicestershire, Eng., 1586; d. 1615.
Fletcher, John. b. Rye, Eng., 1576; d. London, Eng., 1625. — 1913, 1982.

**Beecher, Henry Ward.** b. Litchfield, Conn., 1813; d. Brooklyn, N.Y., 1887. — 6, 41, 64, 75, 88, 139, 219, 249, 259, 300, 580, 652, 698, 713, 785, 870, 965, 1096, 1221, 1274, 1344, 1462, 1506, 1538, 1606, 1625, 1665, 1667, 1679, 1689, 1734, 1812, 1872, 2074, 2093, 2122.

**Bellows, Henry Whitney.** b. Boston, Mass., 1814; d. New York City, 1882. — 1147.

**Besant, Walter.** b. Portsmouth, Eng., 1838; d. London, Eng., 1901. — 153.

**Bickerstaff, Isaac.** b. in Ireland about 1735; d. 1812. — 125.

**Binney, Horace.** b. Philadelphia, Pennsylvania, 1780; d. Philadelphia, Penn., 1875. — 894.

**Bismarck-Schonhausen, von, Karl Otto.** b. Brandenburg, Prussia, 1815; d. Friedrichsruh, Germany, 1898. — 365, 1510, 1875, 1960, 1973, 2043.

**Blackmore, Sir Richard.** b. Wiltshire, Eng., about 1650; d. 1729. — 525, 888.

**Blair, Hugh.** b. Edinburgh, Scot., 1718; d. 1800. — 618.

**Blind, Mathilde.** b. Mannheim, 1847; d., 1896. — 418.

**Boileau, Nicolas** (Boileau-Despréaux). b. Paris, 1636; d. Paris, 1711. — 24.

**Brontë, Charlotte.** b. Thornton, Yorkshire, Eng., 1816; d. Haworth, Eng., 1855. — 538, 684, 869, 1841.

**Brooks, Phillips.** b. Boston, Mass., 1835; d. 1893. — 220, 282, 621, 764, 966, 974, 1291, 1616, 1666, 1682, 1690.

**Brougham, Lord Henry.** b. Edinburgh, Scot., 1779; d. Cannes, France, 1868. — 1031, 1646.

**Browne, Sir Thomas.** b. London, Eng., 1605; d. Norwich, Eng., 1682. — 398, 503, 600, 1983.

**Bryant, William Cullen.** b. Cummington, Mass., 1794; d. New York City, 1878. — 1424, 1678.

**Bulwer-Lytton, Edward George Earle Lytton** (Baron Lytton). b. Norfolk, Eng., 1805; d. Torquay, France, 1873. — 37, 231, 257, 908, 1148, 1211, 1350, 1539, 1542, 1610, 1897.

**Bunyan, John.** b. Elstow, England, 1628; d. London, Eng., 1688. — 516, 1232, 1368, 1852.

**Burghley, William Cecil, Lord.** b. Bourn, Lincolnshire, Eng., 1520; d. 1598. — 1158.

**Burke, Edmund.** b. Dublin, Ireland, 1730; d. Beaconsfield, Eng., 1797. — 27, 68, 101, 176, 216, 297, 463, 485, 504, 555, 573, 590, 642, 720, 729, 751, 797, 823, 918, 927, 987 1044, 1135, 1352, 1355, 1502, 1561, 1694, 1720, 1765, 1821, 1925, 1952, 1956, 1996, 2022.

**Burton, Robert.** b. Lindley, Eng., 1578; d. 1640. — 33, 120, 271, 380, 816, 1174, 1263, 1291, 2061.

**Bushnell, Horace.** b. New Preston, Conn., 1802; d. Hartford, Conn., 1876. — 1071.

**Cable, George Washington.** b. New Orleans, La., 1844; . . . . . — 1767.

**Caird, E.** — 854.

**Calhoun, John Caldwell.** b. Abbeville District, S.C., 1782; d. Washington, D.C., 1850. — 1250.

**Calvert, George Henry.** b. Baltimore, Md., 1803; d. Newport, R.I., 1889. — 674.

**Campbell, Lord John.** b. near Cupar, Scot., 1779; d. London, Eng., 1861. — 895.

**Carlyle, Thomas.** b. Ecclefechan, Scot., 1795; d. Chelsea, near London, Eng., 1881. — 11, 14, 45, 138, 154, 281, 305, 476, 499, 526, 550, 599, 736, 800, 804, 808, 882, 1001, 1018, 1053, 1058, 1079, 1085, 1146, 1177, 1253, 1391, 1429, 1440, 1523, 1565, 1585, 1700, 1759, 1777, 1784, 1785, 1793, 1798, 1879, 1886, 1898, 1941, 2055, 2094, 2111, 2112, 2119, 2123.

**Cato, Marcus Porcius.** b. Tusculum, Italy, 234 B.C.; d. Rome, Italy, 149 B.C.—1933.

**Catullus, Caius Valerius.** b. at or near Verona, Italy, 77-87 B.C.; d. about 45 B.C. — 1019.

**Cervantes, Saavedra Miguel de.** b. Alcala de Henares, Spain, 1547; d. Madrid, Spain, 1616. — 38, 145, 149, 155, 193, 236, 242, 284, 360, 409, 454, 530, 594, 730, 806, 829, 913, 917, 962, 977, 1097, 1236, 1264, 1374, 1407, 1504, 1573, 1607, 1728, 1729, 1934, 1984, 1987, 1993, 2062.

**Channing, William Ellery.** b. Newport, R. I., 1780; d. Bennington, Vt., 1842. — 21, 274, 422, 517, 622, 814, 838, 874, 912, 1054, 1098, 1191, 1415, 1691, 2023.

**Chatfield, Paul, M.D.** (Horace Smith). b. London, Eng., 1779; d. Tunbridge Wells, Eng., 1849. — 430.

**Chesterfield, Lord** (Philip Dormer Stanhope). b. London, Eng., 1694; d. 1773-8. — 202, 241, 263, 267, 295, 344, 359, 432, 473, 710, 1120, 1155, 1188, 1492, 1496, 1883, 1988, 1994.

**Child, Lydia Maria.** b. Medford, Mass., 1802; d. Wayland, Mass., 1880. — 1024.

**Chilo.** b. Greece; flourished sixth century B.C. — 1911.

**Choate, Rufus.** b. Essex, Mass., 1799; d. Halifax, N.S., 1859. — 660, 1025, 1115.

**Cibber, Colley.** b. London, Eng., 1671; d. 1757. — 1448.

**Cicero, Marcus Tullius.** b. Arpinum, Italy, 106 B. C.; d. Formiæ, Italy, 43 B. C. — 456, 481, 490, 695, 809, 915, 1045, 1205, 1283, 1356, 1392, 1445. 1457, 1598, 1778, 2007.

**Clapp, Henry.** — 1671.

**Clarke, Dr. Adam.** b. near Londonderry, Ireland, 1762; d. London, Eng., 1832. — 1790.

**Clarke, James Freeman.**

b. Hanover, N. H., 1810; d. Jamaica Plain, Mass., 1888. — 116, 769, 1002, 1854.

**Clay, Henry.** b. "The Slashes," Hanover County, Va., 1777; d. Washington, D. C., 1852. — 1612.

**Cleveland, Grover.** b. Caldwell, N.J., 1837; . . . 252, 492.

**Coke, Sir Edward.** b. Mileham, Eng., 1552; d. Stoke Pogis, Eng., 1633. — 186, 269.

**Coleridge, Hartley.** b. near Bristol, Eng., 1796; d. Rydal Water, Eng., 1849. — 935, 1401.

**Coleridge, Samuel Taylor.** b. Devonshire, Eng., 1772; d. London, Eng., 1834. — 337, 840, 1887.

**Collyer, Robert.** b. Keighly, Eng., 1823; . . . . . — 1311.

**Colton, Charles Caleb.** b. England, 1780; d. Fontainebleau, France, 1832. — 54, 266, 574, 607, 630, 1084, 1942.

**Confucius.** b. Shang-ping, Lu, China, 551 B. C.; d. Lu, China, 499 B. C. — 191, 1711, 1818, 2095.

**Congreve, William.** b. Bardsey, Eng., 1670; d. London, Eng., 1729. — 586, 752, 884, 1099, 1164, 1425, 2044.

**Cook, Joseph.** b. Ticonderoga, N.Y., 1838; d. Ticonderoga, N.Y., 1901. — 419, 682.

**Cooper, James Fenimore.** b. Burlington, N. J., 1789; d. Cooperstown, N. Y., 1851. — 871, 1301, 1564.

**Cowper, William.** b. Great Berkhamstead, Hertfordshire, Eng., 1731; d. 1800. — 479.

**Cumberland, Richard, Bishop.** b. London, Eng., 1632; d. 1718. — 2113.

**Curtis, George William.** b. Providence, R. I., 1824; d. 1892. — 25, 765, 1320, 1361, 1580, 1620, 1855, 2008, 2120.

**Cushman, Charlotte.** b. Boston, Mass., 1816; d. Liverpool, Eng., 1876. — 69, 1228.

**Daniel, Samuel.** b. Taunton, Eng., 1562; d. 1619. — 1449.

**Davies, Scrope Berdmore.** b. England, d. 1852. — 1192.

**Dawson, George.** b. London, Eng., 1821; d. Kingsnorton, near Birmingham, Eng., 1876. — 717.

**Dawson, Sir John William.** b. Pictou, N.S., 1820; d. 1899. — 95.

**Decatur, Stephen.** b. Sinnepuxent, Md., 1779; d. Bladensburg, Md., 1820. — 1116.

**De Foe, Daniel.** b. London, Eng., 1661; d. London, Eng., 1731. — 818, 981.

**Democritus.** b. Abdera, in Thrace, Greece, between 490 and 460 B. C. — 436, 714, 812, 1463, 1707.

**Dennis, John.** b. London, Eng., 1657; d. 1734. — 1895.

**De Quincey, Thomas.** b. Greenhay, Manchester, Eng., 1786; d. Edinburgh, Scot., 1859. — 679, 1644, 1756.

**Dewey, Orville.** b. Sheffield, Mass., 1794; d. Sheffield, Mass., 1882. — 1888.

**Dickens, Charles.** b. Landport, near Portsmouth, Eng., 1812; d. Gadshill, near Rochester, Eng., 1870. — 223, 226, 369, 596, 645, 1212, 1444, 1658, 1663, 1753, 1896, 1923, 2042.

**Digby, Sir Kenelm.** b. Buckinghamshire, Eng., 1603; d. 1665. — 1433.

**Diogenes Laertius.** *Circa* 200. — 50, 413, 1527.

**Disraeli, Benjamin** (Earl of Beaconsfield). b. London, Eng., 1804; d. London, Eng., 1881. — 15, 35, 48, 80, 197, 224, 286, 321, 460, 745, 813, 861, 1057, 1244, 1251, 1270, 1284, 1470, 1600, 1629, 1701, 1735, 1804, 1827, 1834, 2026.

**Disraeli, Isaac.** b. near Enfield, Eng., 1766; d. Bucks, Eng., 1848.—631, 1172, 1529.

**Dix, John Adams.** b. Boscawen, N. H., 1798; d. New York City, 1879. — 30.

**Draper, John William.** b. St. Helens, near Liverpool, Eng., 1811; d. Hastings-on-the-Hudson, N. Y., 1882. — 857.

**Drummond, Henry.** b. Stirling, Eng., 1851; d. Tunbridge Wells, Eng., 1897. — 779, 786, 799, 907, 1187, 1330, 1648.

**Dryden, John.** b. Aldwinckle, Eng., 1631; d. London, Eng., 1700. — 61, 943, 1919.

**Duffield, Samuel Willoughby.** b. Brooklyn, N Y., 1843; d. Bloomfield, N.J., 1887. — 1299, 1588, 1626.

**Ebers, George Moritz.** b. Berlin, Germany, 1837; d. Tutzing, Bavaria, 1898. — 632.

**Eliot, George** (Marian Evans Cross). b. Arbury Farm, Warwickshire, Eng., 1819; d. London, Eng., 1880. — 213, 326, 343, 500, 798, 862, 950, 995, 1073, 1100, 1230, 1254, 1321, 1568, 1828, 1842, 2075.

**Elliot, George Thomson.** b. New York City, 1827; d. New York City, 1871. — 510.

**Emerson, Ralph Waldo.** b. Boston, Mass., 1803; d. Concord, Mass., 1882. — 47, 70, 107, 110, 129, 137, 156, 203, 209, 217, 230, 246, 254, 261, 276, 294, 370, 409, 433, 437, 439, 443, 464, 542, 556, 593, 641, 668, 672, 690, 715, 737, 780, 801, 802, 826, 834, 849, 930, 936, 944, 982, 1046, 1063, 1086, 1090, 1101, 1103, 1239, 1255, 1324, 1380, 1411, 1423, 1441, 1466, 1505, 1509. 1530, 1531, 1534, 1543, 1587, 1613, 1649, 1715, 1742, 1743, 1744, 1752, 1779, 1813, 1862, 1880, 1889, 1899, 1943, 1962, 2024, 2025, 2096, 2121 2124.

**Emmet, Robert.** b. Dublin, Ireland, 1780; d. Dublin, Ireland, 1803. — 468.

**Epicharmus.** b. in Greece flourished 485 B. C. — 1421.

**Epictetus.** b. Hierapolis, Phyrgia, Asia Minor, 1st century; d. 2d century. — 93, 339, 480.

**Erasmus, Desiderius.** b. Rotterdam, Holland, 1465-67; d. Bâle, Switzerland, 1536. — 1878.

**Euripides.** b. Salamis, Greece, 480 B. C.; d. 406 B. C. — 237, 757, 891, 1702, 1907.

**Everett, Edward.** b. Dorchester, Mass., 1794; d. Boston, Mass., 1865. — 1480, 1968.

**Farquhar, George.** b. Londonderry, Ireland, 1678; d. London, Eng., 1707. — 2076.

**Felltham, Owen.** b. 1608-10; d. about 1678. — 1769.

**Field, David Dudley.** b. Haddam, Conn., 1805; d. 1894. — 1969.

**Fielding, Henry.** b. Sharpham Park, Eng., 1707; d. Lisbon, Spain, 1754.—388, 425 558.

**Fiske, John.** b. Hartford, Conn., 1842; d. Gloucester, Mass., July 4, 1901. — 91, 645, 846.

**Fletcher, Andrew.** b. Saltoun, Scotland, 1653; d. London, Eng., 1716. — 121.

**Foote, Samuel.** b. Cornwall, Eng., about 1720; d. 1777. — 789, 1481.

**Franklin, Benjamin.** b. Boston, Mass., 1706; d. Philadelphia, Penn., 1790. — 28, 159, 181, 275, 277, 322, 333, 361, 493, 566, 587, 623, 738, 827, 858, 887, 902, 1035, 1039, 1047, 1213, 1265, 1269, 1292, 1357, 1397, 1416, 1454, 1478, 1486, 1549, 1594, 1661, 1675, 1733, 1805, 1900, 1906, 2009, 2031.

**Froude, James Anthony.** b. Totness, Eng., 1818; d. 1894. — 1, 1026, 1393, 1555.

**Fuller, Thomas.** b. Aldwinckle, Eng., 1608; d. 1661. — 265, 428, 491, 731, 1064, 1521.

**Garfield, James Abram.** b. Orange, O., 1831; d. Elberon, N. J., 1881. — 721, 803.

**Garrison, William Lloyd.** b. Newburyport, Mass., 1804; d. N. Y. City, 1879. — 770.

**George, Henry.** b. Philadelphia, Penn., 1839; d. 1897.— 1003.

**Gibbon, Edward.** b. Putney, Eng., 1737; d. London, Eng., 1794. — 1262.

**Gladden, Washington.** b. Pittsgrove, Penn., 1836; .... — 164, 1635, 1802, 2097.

**Gladstone, William Ewart.** b. Liverpool, Eng., 1809; d. Hawarden, Eng., 1898. — 1195, 1306, 1343, 1499, 1621.

**Godwin, William.** b. Wisbeach, Eng., 1756; d. London, Eng., 1836; — 1055, 1087.

**Goethe, Johann Wolfgang von.** b. Frankfort-on-the Main, Germany, 1749; d. Weimar, Germany, 1832. — 102, 130, 637, 867, 1156, 1843.

**Goldsmith, Oliver.** b. Pallis, Ireland, 1728; d. London, Eng., 1774. — 320, 551, 662, 810, 1169, 1208, 1703, 1786, 1992, 1997.

**Grant, Ulysses Simpson.** b. Point Pleasant, O., 1822; d. Mount McGregor, near Saratoga, N. Y., 1885. — 1074, 1369, 1823

**Greg, William Rathbone.** b. Manchester, Eng., 1809; d. 1881. — 879.

**Haeckel, Ernest Heinrich.** b. Potsdam, Germany, 1834. .... — 850, 996, 1550.

**Hale, Edward Everett.** b. Boston, Mass., 1822; ..... — 1331, 1693, 1884.

**Haliburton, Thomas Chandler** ("Sam Slick"). b. Windsor, Nova Scotia, 1797; d. Isleworth, Eng., 1865. — 227, 766, 2077.

**Hall, Bishop Joseph.** b. Ashby de la Zouch, Eng., 1574; d. Higham, Eng., 1656. — 280, 1207.

**Hall, Robert.** b. Arnsby, Eng., 1764; d. Bristol, Eng., 1831. — 532.

**Hamerton, Philip Gilbert.** b. near Lancashire, Eng., 1834; d. 1894. — 707, 1216, 1341, 1474, 1588, 1792, 2114.

**Hamilton, Alexander.** b. Island of Nevis, W. I., 1757; d. New York, 1804. — 508, 1004.

**Hare, Augustus William.** b. Herstmonceaux, Eng., 1793; d. Rome, Italy, 1834.

**Julius Charles.** b. Herstmonceaux, Eng., 1796; d. Herstmonceaux, Eng., 1855. — 402, 1121, 1233, 1498.

**Harvey, Moses.** b. Armagh, Ireland, 1820; d. St. John's, Newfoundland, 1901. — 1944.

**Hawels, Hugh Reginald.** b. Egham, Eng., 1838; d. London, Eng., 1901. — 561, 875, 909.

**Hawthorne, Nathaniel.** b. Salem, Mass., 1804; d. Plymouth, N. H., 1864. — 111, 112, 229, 354, 431, 482, 663, 925, 1198, 1220, 1632, 1760, 1814, 1901, 2047, 2098.

**Haydon, Benjamin Robert.** b. Plymouth, Eng., 1786; d. London, Eng., 1846. — 353, 381, 901, 1677, 1871, 1998.

**Hayes, Rutherford Birchard.** b. Delaware, O., 1822; d. 1893. — 1347.

**Hazlitt, William.** b. Maidstone, Eng., 1778; d. London, Eng., 1830. — 20, 29, 318, 383, 406, 494, 527, 933, 1184, 1277, 1475, 1511, 1639, 1655, 1732, 1829, 1965, 2063, 2127.

**Heine, Heinrich.** b. Düsseldorf, Germany, 1799; d.

Paris, France, 1856. — 141, 278, 612, 1165, 1427.

**Helper, Hinton Rowan.** b. near Mocksville, N. C., 1829; . . . . . — 1721.

**Helps, Sir Arthur.** b. England, 1818; d. London, Eng., 1875. — 1083.

**Henry, Matthew.** b. Broad Oak, Iscoyd, Eng., 1662; d. Hackney, Eng., 1714. — 708, 1890.

**Henry, Patrick.** b. Studley, Va., 1736; d. Red Hill, Va., 1799. — 1048, 1926.

**Herbert, George.** b. in Montgomery Castle, Wales, 1593; d. Bemerton, Wales, 1632. — 391.

**Herschel, Sir John Frederick William.** b. Slough, Eng., 1792; d. Collingwood, near Hawkhurst, Eng., 1871. —1686.

**Hesiod.** b. at Ascra, in Boeotia, Greece. Flourished 800 B. C. — 362, 1912.

**Hewitt, Abram Stevens.** b. Haverstraw, N. Y., 1822; d. 1903. — 1439.

**Heywood, John.** b. in England in the reign of Henry VIII.; d. about 1565. — 151, 175, 310, 346, 462, 775, 776, 921, 946, 1810.

**Higginson, Thomas Wentworth.** b. Cambridge, Mass., 1823; . . . . . — 71, 669, 739, 1015, 1159, 1571, 1622, 1869, 2078.

**Hillard, George Stillman.** b. Machias, Me., 1808; d. Boston, Mass., 1879. — 740, 1059, 1202, 1748.

**Hoar, George Frisbie.** b. Concord, Mass., 1826; d. 1904. — 880.

**Holland, Josiah Gilbert.** b. Belchertown, Mass., 1819; d. New York City, 1881. — 65, 583, 815, 856, 876, 877, 1036, 1151, 1360, 1413, 1490, 1676, 1807, 2045, 2088.

**Holmes, Oliver Wendell.** b. Cambridge, Mass., 1809; d. 1894. —49, 158, 581, 755, 924, 990, 1016, 1069, 1302, 1314, 1574, 1844, 1927, 1928, 2079.

**Hooker, Gen. Joseph.** b. Hadley, Mass., 1819; d. Garden City, N. Y., 1879. — 87.

**Hooker, Richard.** b. Heavytree, near Exeter, Eng., 1553-54; d. Bishopsbourne, near Canterbury, Eng., 1600. — 957, 2046.

**Hopkins, Mark.** b. Stockbridge, Mass., 1802; d. Williamstown, Mass., 1887. — 1945.

**Horace** (Quintus Horatius Flaccus). b. Venusia (now Venosa), Italy, 65 B. C.; d. 8 B. C. — 817.

**Howell, James.** b. near Brecknock, Wales, 1594–6; d. 1666. — 387, 758, 1836.

**Howells, William Dean.** b. Martinsville, O., 1837; . . . . . — 837, 1178, 1464, 1493, 1557, 1609, 1737, 2080.

**Hoyle, Edmund.** b. in England, 1672; d. 1769. — 399.

**Hugo, Victor Marie.** b Besançon, France, 1802; d Paris, 1885. — 58, 131, 307, 773, 832, 851, 1582, 1916, 2026.

**Humboldt, Karl Wilhelm von.** b. Potsdam, Germany, 1767; d. Tegel, Germany, 1835. — 1041, 1507.

**Hume, David.** b. Edinburgh, Scot., 1711; d. Edinburgh, Scot., 1776. — 108, 187, 830, 903, 1119, 1389, 1881, 2010.

**Hunt, Helen.** *See* JACKSON, HELEN MARIA FISKE.

**Hunt, James Henry Leigh.** b. London, Eng., 1784; d. Highgate, London, Eng., 1859. — 306, 335, 567, 886, 1680, 1832, 1864, 2081.

**Huxley, Thomas Henry.** b. Ealing, Middlesex, Eng., 1825; d. Eastbourne, 1895. — 397, 511. 605, 1129.

**Irving, Washington.** b. New York City, 1783; d. Irvington, N. Y., 1859.—325, 394, 673, 1770.

**Isocrates.** b. 436 B.C.; d. 338 B.C.—1287.

**Jackson, Andrew.** b. Waxhaw Settlement, N. and S. Carolina, 1767; d. Nashville, Tenn., 1845.—1970.

**Jackson (H. H.), Helen Maria Fiske.** b. Amherst, Mass., 1831; d. San Francisco, Cal., 1885.—2099.

**James, Henry.** b. Albany, N. Y., 1811; d. Cambridge, Mass., 1882.—72.

**Jameson, Anna.** b. Dublin, Ireland, 1797; d. London, Eng., 1860.—1256.

**Jefferson, Thomas.** b. Shadwell, Va., 1743; d. Monticello, Va., 1826.—171, 272, 470, 497, 1052, 1117, 1296, 1300, 1303, 1307, 1312, 1315, 1316, 1322, 1328, 1339, 1348, 1362, 1370, 1376, 1417, 1434, 1442, 1471, 1476, 1487, 1497, 1524, 1551, 1556, 1572, 1614, 1618, 1628, 1674, 1717, 1722, 1789, 1856, 1860, 1918, 1974.

**Jerrold, Douglas William.** b. London, Eng., 1803; d. London, Eng., 1857.—423, 1088, 1112, 1575, 1718.

**Johnson, Dr. Samuel.** b. Lichfield, Eng., 1709; d. London, Eng., 1784.—18, 36, 46, 97, 103, 172, 198, 221, 225, 264, 285, 323, 355, 415, 442, 450, 467, 475, 488, 489, 552, 592, 597, 617, 633, 658, 706, 835, 852, 883, 919, 922, 923, 934, 940, 955, 978, 997, 1038, 1137, 1153, 1160, 1168, 1179, 1209, 1246, 1252, 1345, 1363, 1364, 1375, 1383, 1405, 1418, 1419, 1578, 1619, 1771, 1825, 1865, 1873, 1920, 1937, 1946, 1966, 1989, 2000, 2019, 2056, 2064, 2125, 2135.

**Jones, Sir William.** b. London, Eng., 1746; d. Calcutta, India, 1794.—396.

**Jonson, Ben.** b. London, Eng., 1573–4; d. London, Eng, 1637.—182, 531, 657, 1482, 1853.

**Joubert, Barthelemy Catharine.** b. Pont-de-Vaux, in Bressé, France, 1769; d. Novi, Italy, 1799.—73, 195, 1167, 1404, 2100.

**Junius.** An English writer (reign of George III.), thought to be Sir Philip Francis.—303.

**Kempis, Thomas à.** b. Kempsen, near Cologne, Germany, 1379–80; d. Mount St. Agnes, near Zwolle, Netherlands, 1471.—228, 699, 1102.

**King, Thomas Starr.** b. New York City, 1824; d. San Francisco, Cal., 1864.—59, 444, 1257, 1783.

**Kingsley, Charles.** b. Dartmoor, Eng., 1819; d. Eversley, Eng., 1875.—420, 675, 967, 1634.

**Kipling, Rudyard.** b. Bombay, India, 1865; . . . . .—185, 897, 1161, 1978, 2082.

**Kossuth, Lajos.** b. Monok, Zemplén, Hungary, 1802; d. 1894.—983.

**Laboulaye, Edouard René Lefébvre.** b. Paris, France, 1811; d. Paris, France, 1883.—700, 750, 2032.

**La Bruyère, Jean de.** b. Dourdan, Normandy, 1639; d. Versailles, France, 1696.—55, 170, 283, 1379, 1465, 1845, 1990, 1999.

**La Fontaine, Jean de.** b. Château-Thierry, France, 1621; d. Paris, 1695.—453, 696.

**Lamb, Charles.** b. London, Eng., 1775; d. London, Eng., 1834.—301, 529, 680, 1275, 1295, 1537 1647, 1656, 1991, 2039.

**Landor, Walter Savage.** b. Ipsley Court, Warwickshire, Eng., 1775; d. Florence, Italy, 1864.—42, 248, 289, 345, 523, 535, 716, 728, 985, 1278, 1390, 1736, 1866, 1947, 2017.

**Lang, Andrew.** b. Selkirk, Scot., 1844; . . . . — 685.

**Langford, John Alfred.** b. Birmingham, Eng., 1823; . . . — 2057.

**La Rochefoucauld, François Duc de.** b. Paris, France, 1613; d. Paris, France, 1680. — 2, 16, 382, 578, 584, 598, 664, 677, 686, 839, 844, 853, 941, 958, 1231, 1745, 2128.

**Lecky, William Edward Hartpole.** b. near Dublin, Ireland, 1838; . . . . — 609, 1127, 1294.

**Le Sage, Alain René.** b. Sarzeau, France, 1668; d. Boulogne, 1747. — 510, 774, 1103, 1180, 1501, 1703, 1931.

**Lessing, Gotthold Ephraim.** b. Camenz, Germany, 1729; d. Brunswick, Germany, 1781. — 2011, 2083.

**Lewes, George Henry.** b. London, Eng., 1817; d. Witely, Surrey, Eng., 1878. — 104, 541, 1237.

**Lincoln, Abraham.** b. Hardin, now Larue County, Ky., 1809; d. Washington, D. C., 1865. — 205, 260, 421, 613, 614, 1138, 1615.

**Livy, Titus.** b. Patavium (Padua), Italy, 56–61 B. C.; d. about 17–20 A. D. — 178, 1028, 1936.

**Locke, John.** b. Wrington, Eng., 1632; d. Oates, Eng., 1704. — 474, 688, 1005, 1754, 1948.

**Longfellow, Henry Wadsworth.** b. Portland, Me., 1807; d. Cambridge, Mass., 1882. — 106, 458, 465, 905, 1109, 1645, 1772, 1780, 1816, 1902, 2129.

**Lorimer, George Claude.** b. Scotland, 1838; d. 1904. — 270, 1149, 1386, 1643.

**Louis XVIII., Stanislas Xavier.** b. Versailles, France, 1755; d. Paris, France, 1824. — 1513.

**Lowell, James Russell.** b. Cambridge, Mass., 1819; d. 1891. — 7, 62, 79, 350, 446, 447, 495, 514, 534, 791, 872, 906, 937, 1070, 1113, 1193, 1247, 1248, 1335, 1400, 1430, 1458, 1484, 1516, 1650, 1712, 1757, 1773, 1795, 1808, 1840, 1891, 2030, 2033, 2054, 2101, 2109, 2130.

**Luther, Martin.** b. Eisleben, Saxony, 1483; d. Eisleben, Saxony, 1546. — 199, 781, 1467, 1713, 2034.

**Lyly, John.** b. Kent, Eng., about 1553; d. about 1600. — 568, 1067.

**Lytton, Lord.** *See* BULWER-LYTTON.

**Macaulay, Thomas Babington.** b. Rothley Temple, Eng., 1800; d. Kensington, Eng., 1859. — 12, 89, 90, 142, 288, 331, 395, 533, 647, 807, 952, 954, 971, 1325, 1420, 1435, 1453, 1766.

**Macdonald, George.** b. Huntley, Scot., 1824; . . . . — 218, 518.

**Mackintosh, Sir James.** b. Aldourie, near Inverness, Scot., 1765; d. London, Eng., 1832. — 889.

**Mann, Horace.** b. Franklin, Mass., 1796; d. Yellow Springs, O., 1859. — 1723, 1949.

**Marcus Aurelius.** b. Rome, 121 A.D.; d. 180 A.D. — 3, 132, 268, 316, 329, 358, 478, 512, 1095, 1282, 1522.

**Marcy, William Learned.** b. Southbridge, Mass., 1768; d. Ballston Spa, N. Y., 1857. — 1791.

**Marryat, Frederick.** b. London, Eng., 1792; d. 1848. — 640.

**Menander.** b. Athens, Greece, 342 B.C.; drowned in the harbor of the Piræus, Athens, Greece, 291 B.C. — 1642.

**Mencius.** b. China, 371 B.C.; d. 288 B.C. — 140.

**Metcalf, Charles Theophilus.** b. Calcutta, India, 1785; d. Basingstoke, Eng., 1846. — 588.

**Middleton, Thomas.** flourished in reigns of Elizabeth, James I., and Charles I.; d. about 1626. — 1503.

**Mill, John Stuart.** b. London, Eng., 1806; d. Avignon, France, 1873. — 77, 429, 1317, 1332, 1552, 1914.

**Milman, Rev. Henry Hart.** b. London, Eng., 1791; d. 1868. — 100, 847, 1210, 1327.

**Milton, John.** b. London, Eng., 1608; d. London, Eng., 1674. — 304, 408, 438, 1431, 1696, 1950, 1964, 2102, 2136.

**Molière** (Jean Baptiste Poquelin). b. Paris, France, 1622; d. 1673. — 215, 513.

**Montaigne, Michel Seigneur de.** b. Périgord, France, 1533; d. Périgord, France, 1589-92. — 52, 196, 245, 582, 659, 756, 1569, 1672.

**Morris, William.** b. England, 1834; d. 1896. — 563.

**Musonius Rufus, Caius.** about 70 A. D. — 1581.

**Napoleon, Louis.** b. Paris, France, 1808; d. Chiselhurst, Eng., 1873. — 449.

**Nelson, Horatio.** b. Burnham Thorpe, Norfolk, Eng., 1758; d. 1805. — 461.

**Newman, John Henry.** b. London, Eng., 1801; d. 1890. — 82.

**Norton, Caroline Elizabeth Sarah Sheridan.** b. London, Eng., 1808; d. 1877. — 1009.

**Oliphant, Margaret** (Wilson). b. Liverpool, Eng., 1828; d. 1897. — 639.

**Ossoli, Margaret Fuller.** b. Cambridgeport, Mass., 1810; d. off Fire Island Beach, N.Y., 1850. — 863.

**Ouida** (Louise de la Ramée). b. Bury St. Edmund's, Eng., 1840; . . . . — 1176, 1222, 1641, 1684, 1830.

**Ovid** (Publius Ovidius Naso). b. Sulmo (Sulmona), ninety miles east of Rome, 43 B. C.; d. at Tomi, 18 A. D. — 298, 1698.

**Paine, Thomas.** b. Thetford, Eng., 1737; d. New York City, 1809. — 1801.

**Paley, William.** b. Peterborough, Eng., 1743; d. 1805. — 1738.

**Panyasis.** b. Greece; d. about 460 B. C. — 2049.

**Parker, Edward Griffin.** b. Boston, Mass., 1825; d. New York City, 1868. — 1326.

**Parker, Theodore.** b. Lexington, Mass., 1810; d. Florence, Italy, 1860. — 302, 366, 1443, 1455, 1670, 1806, 2065.

**Parkhurst, Charles Henry.** b. Framingham, Mass., 1842; . . . . — 376, 792, 1451, 1697.

**Patmore, Coventry.** b. Woodford, Essex, 1823; d. 1896. — 1358, 1395, 1446, 1544, 2084.

**Pepys, Samuel.** b. 1633; d. 1703. — 342, 364, 683, 1162.

**Phaedrus.** Flourished about 20 A. D. — 610.

**Phelps, Elizabeth Stuart** (Mrs. Ward). b. Mass., 1844; . . . . — 96.

**Phillips, Charles.** b. Sligo, Ireland, about 1788; d. 1859. — 1333.

**Phillips, Wendell.** b. Boston, Mass., 1811; d. Boston, Mass., 1884. — 8, 486, 670, 749, 824, 931, 1006, 1139, 1224, 1318, 1388, 1491, 1512, 1514, 1517, 1583, 1601, 1796, 1908, 1909.

**Piatt, Donn.** b. Cincinnati, O., 1819; d. 1891. — 805, 1060, 1953.

**Pilpay** (or **Bidpai**). flourished several centuries before Christ. — 1623.

**Pinckney, Charles Cotesworth.** b. Charleston, S. C.,

1746; d. Charleston, S. C., 1825. — 1930.

**Pinkney, William.** b. Annapolis, Md., 1764; d. Washington, D. C., 1822. — 1323.

**Pitt, William** (Earl of Chatham). b. Boconnoc, Eng., 1708; d. London, Eng., 1778. — 66, 255, 1027, 1266, 1954.

**Plato.** b. Athens, Greece, 428–9 B. C.; d. Athens, Greece, 347–8 B. C. — 136, 160, 328, 1104, 1730.

**Plautus, Titus Maccius.** b. Sarsina, Italy, about 254 B. C.; d. 184 B. C. — 367, 536, 625, 704, 1719.

**Pliny the Elder** (Caius Plinius Secundus). b. Verona (or Como), Italy, 23 A. D.; d. 79 A. D. — 560, 1637.

**Pliny the Younger** (Caius Plinius Cæcilius Secundus). b. Verona (or Como), Italy, 61 or 62 A. D.; d. Stabiæ, Italy, 110 A. D. — 315, 665.

**Plutarch.** b. Chæronea, in Bœotia, Greece, 45–50; d. probably Chæronea, in Bœotia, Greece, about 120. — 9, 161, 299, 338, 374, 701, 992, 1011, 1040, 1437, 1704, 2040.

**Poe, Edgar Allan.** b. Boston, Mass., 1809; d. Baltimore, Md., 1849; — 636, 1240.

**Pompadour, de, Mme. Jeanne Antoinette Poisson** (Marquise). b. Paris, France, 1721; d. 1764. — 336.

**Pope, Alexander.** b. London, Eng., 1688; d. Twickenham, Eng., 1744. — 1130, 1349.

**Porter, Noah.** b. Farmington, Conn., 1811; d. 1892. — 1545.

**Prescott, William Hickling.** born Salem, Mass., 1796; d. Boston, Mass., 1859. — 144, 312.

**Priestley, Joseph.** b. Fieldhead, Eng., 1733; d. Northumberland, Penn., 1804. — 1334.

**Publius Syrus.** b. Syria, 42 B. C. — 43, 57, 177, 183, 626, 1199, 1494.

**Purchas, Samuel.** b. Thaxted, Essex, Eng., 1577; d. 1628. — 505.

**Pythagoras.** b. Samos, Greece, about 600 B.C. — 1724.

**Rabelais, François.** b. Chinon, France, 1483–95; d. Paris, France, 1553. — 168, 200, 296, 330, 351, 426, 455, 1245, 1298.

**Richter, Jean Paul Friedrich.** b. Wunsiedel, Germany 1763; d. Baireuth, Germany, 1825. — 211, 575, 899, 1846.

**Robertson, Frederick William.** b. London, Eng., 1816; d. Brighton, Eng., 1853. — 968.

**Robinson, John.** b. England, 1575; d. Leyden, Netherlands, 1625. — 1590.

**Roland, Manon Jeanne Phlipon.** b. Paris, France, 1754; d. Paris, France, 1793. — 1049.

**Rosebery, Lord** (Archibald Philip Primrose). b. 1847; . . . . — 1915.

**Rousseau, Jean-Jacques.** b. Geneva, Switzerland, 1712; d. Ermenonville, near Paris, France, 1778. — 118, 1203.

**Roux, Joseph.** b. Tulle, France, 1834; . . . . — 477, 1929.

**Ruskin, John.** b. London, Eng., 1819; d. 1900. — 60, 74, 76, 133, 238, 313, 692, 702, 747, 860, 868, 878, 911, 949, 988, 1012, 1014, 1206, 1223, 1402, 1520, 1546, 1584, 1599, 1651, 1695, 1716, 1761, 1831, 1857, 1874, 1877, 1892, 1951, 2020, 2085, 2103, 2115, 2116.

**Saadi, Sheik Moslihed-Din.** b. Shiraz, Persia, about 1189; d. Shiraz, Persia, 1291. — 19, 34, 457, 1586.

**Sallust, Caius Crispus.** b. Amiternum, Italy, 86 B.C.; d. Rome, Italy, 34 B.C.—169.

**Sanborn, Katherine Abbott.** b. Hanover, N. H., 1839; . . . , —440, 1660.

**Schaff, Philip.** b. Coire, Switzerland, 1819; d. 1893. —1562.

**Schiller, Johann Christoph Friedrich von.** b. Marbach, Germany, 1759; d. Weimar, Germany, 1805.—134, 960, 963, 1975.

**Scott, Sir Walter.** b. Edinburgh, Scot., 1771; d. Abbotsford, Scot., 1832.—548, 1010, 1267, 1611, 1749.

**Seeley, Sir John Robert.** b. London, Eng., 1834; d. 1895.

**Selden, John.** b. Salvington, Eng., 1584; d. London, Eng., 1654.—410, 471, 864, 979, 1042, 1532.

**Seneca, Lucius Annæus.** b. Cordova, Spain, about 7 B.C.; d. Rome, Italy, 65 A. D.—414, 434, 743, 932, 1204, 1725, 1774.

**Seward, William Henry.** b. Florida, New York, 1801; d. Auburn, New York, 1872. —256, 1029.

**Shaftesbury, Anthony Ashley Cooper.** b. London, Eng., 1671; d. Naples, 1713.—528, 1822.

**Shakespeare, William.** b. Stratford-on-Avon, Eng., 1564; d. Stratford-on-Avon, Eng., 1616.—10, 26, 56, 81, 94, 98, 113, 123, 126, 162, 179, 184, 188, 189, 194, 208, 235, 243, 247, 251, 262, 279, 309, 311, 347, 352, 356, 377, 378, 390, 403, 404, 405, 411, 417, 424, 427, 451, 469, 472, 487, 496, 506, 515, 539, 546, 549, 559, 562, 565, 569, 589, 602, 604, 644, 651, 654, 676, 678, 689, 691, 705, 711, 732, 733, 741, 742, 746, 760, 761, 762, 767, 777, 783, 784, 787, 790, 793, 795, 819, 820, 833, 841, 845, 865, 873, 885, 900, 914, 916, 928, 939, 953, 964, 970, 984, 989, 991, 993, 1000, 1021, 1030, 1032, 1033, 1034, 1061, 1062, 1077, 1081, 1105, 1106, 1110, 1114, 1122, 1123, 1124, 1125, 1128, 1131, 1132, 1133, 1134, 1136, 1140, 1141, 1142, 1144, 1145, 1150, 1152, 1154, 1157, 1171, 1175, 1183, 1185, 1186 1197, 1200, 1215, 1217, 1241, 1249, 1258, 1259, 1260, 1268, 1272, 1273, 1288, 1290, 1297 1305, 1308, 1313, 1319, 1329, 1351, 1359, 1372, 1373, 1394 1396, 1408, 1422, 1450, 1468, 1479, 1483, 1488, 1495, 1525, 1533, 1547, 1553, 1566, 1567, 1570, 1576, 1588, 1595, 1630, 1681, 1683, 1685, 1714, 1731 1746, 1750, 1764, 1775, 1782, 1787, 1817, 1826, 1838, 1847, 1848, 1849, 1863, 1867, 1870, 1876, 1893, 1903, 1917, 1924, 1932, 1977, 1985, 2002, 2003, 2004, 2012, 2015, 2027, 2038, 2050, 2051, 2052, 2060, 2066, 2067, 2068, 2086, 2087, 2104, 2105, 2106, 2131.

**Shelley, Percy Bysshe.** b. near Horsham, Eng., 1792; drowned in the Gulf of Spezia, Italy, 1822.—1091, 1428, 1596, 1669.

**Shepard, Thomas.** b. Towcester, Eng., 1605; d. Cambridge, Mass., 1649.—341.

**Sheridan, Richard Brinsley.** b. Dublin, Ireland, 1751; d. London, Eng., 1816 —39, 78, 127, 204, 718, 753 956, 1276, 1336, 1510, 1986.

**Sidney, Sir Philip.** b. Penshurst, Eng., 1554; d. Arnheim, Holland, 1586.—130, 240, 1762, 1839.

**Simonides.** b. at Julis, in the Island of Ceos, about 556 B.C.; d. 467 B.C.—1342.

**Smiles, Samuel.** b. Haddington, Scot., 1816; d. 1904.—603, 904.

**Smith, Adam.** b. Kirkaldy, Fifeshire, Scot., 1723; d.

**Edinburgh, Scot., 1790.** — 1007, 1652.

**Smith, Alexander.** b. Kilmarnock, Scot., 1830; d. Wardie, Scot., 1867. — 5, 319, 726, 1447, 1662, 1800.

**Smith, Sydney.** b. Woodford, Eng., 1771; d. London, Eng., 1845. — 386, 520, 697, 972, 1089, 1515, 1861, 2069.

**Socrates.** b. Athens, Greece, 470 B. C.; d. Athens, Greece, 399 - 400 B. C. — 2021, 2035.

**Sophocles.** b. Attica, Colonus, 495 B. C.; d. 406 B. C. — 63, 1788.

**South, Robert.** b. Hackney, Eng., 1633; d. London, Eng., 1716. — 105, 788.

**Spencer, Herbert.** b. Derby, Eng., about 1820; . . . . — 114, 484, 591, 635, 1229, 1604, 1653, 1654, 1961, 1976.

**Spenser, Edmund.** b. London, Eng., 1553; d. London, Eng., 1559. — 1751.

**Staël-Holstein, Anne Louise Germaine Necker, Mme. de.** b. Paris, France, 1766; d. Paris, France, 1817. — 671, 1519, 1858.

**Stanley, Arthur Penrhyn.** b. Cheshire, Eng., 1815; d. 1881. — 734, 2013.

**Stedman, Edmund Clarence.** b. Hartford, Conn., 1833; . . . . — 287, 441, 540, 1432.

**Steele, Sir Richard.** b. Dublin, Ireland, 1671–2; d. Llangunnor, Wales, 1729. — 92, 115, 650, 1008, 1082, 1548, 1833.

**Stephen, Leslie.** b. Kensington, Eng., 1832; . . . . — 393.

**Stephens, Alexander Hamilton.** b. Taliaferro County, Ga., 1812; d. 1883. — 1726.

**Sterling, John.** b. Isle of Bute, Scot., 1806; d. Ventor, Isle of Wight, Eng., 1844. — 448, 929, 999, 1126, 1340.

**Sterne, Laurence.** b. Clonmel, Ireland, 1713; d. London, Eng., 1768. — 180, 258, 1289, 1387, 1489, 2048.

**Stevens, Abel.** b. Philadelphia, Penn., 1815; d. 1897. — 1436.

**Stevens, Thaddeus.** b. Danville, Vt., 1792; d. Washington, D. C., 1868. — 722.

**Stevenson, Robert Louis Balfour.** b. Edinburgh, Scot., 1850; d. Island of Samoa, 1894. — 564, 1398, 1850.

**Stewart, Dugald.** b. Edinburgh, Scot., 1753; d. Edinburgh, Scot., 1828. — 1294.

**Stillingfleet, Edward.** b. Cranbourn, Dorset, Eng., 1635; d. 1699. — 638.

**Stoddard, Elizabeth** (Barstow). b. Mattapoisett, Mass., 1823; d. 1903. — 1758.

**Story, Joseph.** b. Marblehead, Mass., 1779; d. Cambridge, Mass., 1845. — 896.

**Stowe, Harriet Elizabeth Beecher.** b. Litchfield, Conn., 1812; d. Hartford, Conn., 1896. — 1066, 1768, 1959, 2041.

**Sumner, Charles.** b. Boston, Mass., 1811; d. Washington, D. C., 1874. — 84, 608, 1727.

**Swift, Jonathan.** b. Dublin, Ireland, 1667; d. Dublin, Ireland, 1745. — 166, 167, 192, 291, 634, 1072, 1337, 1438, 1536, 1633, 1638.

**Swinburne, Algernon Charles.** b. London, Eng., 1837; . . . . — 135.

**Tacitus, Caius Cornelius.** b. Interamna (modern Terni), Italy, about 60; d. about 120. — 40.

**Taine, Hippolyte Adolphe.** b. Vouziers, France, 1828; d. 1893. — 1657.

**Taylor, Edward T.** b Richmond, Va., Dec. 25, 1793; d. Boston, Mass., 1871. — 1659.

**Terence.** b. Carthage, about 195 B.C.; d. about 158 B.C. — 67, 649, 898, 1868.

**Tertullian.** b. at Carthage, about 160 A.D.; d. 240 A.D. — 148.

**Thackeray, Anne Isabella** (Mrs. Ritchie). b. London, Eng., 1842; . . . . — 1409.

**Thackeray, William Makepeace.** b. Calcutta, India, 1811; d. London, Eng., 1863. — 348, 401, 543, 627, 748, 842, 1022, 1107, 1111, 1456, 1608, 1739, 1740, 1815, 1904.

**Thales.** b. Miletus, Asia Minor. Flourished seventh century B.C. — 828, 1485.

**Thoreau, Henry David.** b. Concord, Mass., 1817; d. Concord, Mass., 1862. — 628, 768, 1304.

**Thucydides.** b. Attica, Greece, 471 B.C.; d. about 401 B.C. — 866.

**Titcomb, Timothy.** See JOSIAH GILBERT HOLLAND.

**Tolstoï, Count Lyof Nikolayevitch.** b. Yasnaya Polyana, Tula, Russia, 1828; . . . . — 521, 1365, 1381, 1554, 1563, 1980, 2117.

**Trollope, Anthony.** b. London, Eng., 1815; d. London, Eng., 1882. — 407.

**Upton, George Putnam.** b. Roxbury, Mass., 1834; . . . . — 13.

**Vaughan, Henry.** b. Brecknockshire, Wales, 1621; d. 1695. — 2107.

**Voltaire, Francois Marie Arouet de.** b. Paris, France, 1694; d. Paris, France, 1778. — 703, 811, 945, 1399, 1412, 1958, 2137.

**Wallace, Lew.** b. Brookville, Ind., 1827; . . . . — 292, 595, 712, 2089.

**Walpole, Sir Robert.** b. Houghton, Eng., 1676; d. 1745. — 553, 1763.

**Walton, Izaak.** b. Stafford, Eng., 1593; d. Winchester, Eng., 1683. — 44, 173, 375, 571, 973, 1078, 1094, 1170.

**Warner, Charles Dudley.** b. Plainfield, Mass., 1829; d. 1900. — 1243, 1261, 1747, 1905, 2037, 2090.

**Washington, George.** b. Pope's Creek, near Bridge's Creek, Va., 1732; d. Mount Vernon, Va., 1799. — 653, 723, 821, 1050, 1371, 1384, 1577.

**Wasson, David Atwood.** b. West Brooksville, Me., 1823; d. West Medford, Mass., 1887. — 524.

**Watson, John** ("Ian Maclaren"). b. Essex, Eng., 1850; . . . . — 290, 693, 1242, 1469.

**Webster, Daniel.** b. Salisbury (now Franklin), N.H., 1782; d. Marshfield, Mass., 1852; 31, 32, 85, 143, 222, 273, 324, 445, 452, 537, 615, 661, 724, 892, 938, 1051, 1218, 1238, 1353, 1366, 1602, 1687, 1809, 1894, 1971, 1972.

**Webster, John.** b. England, about 1570; d. 1638. — 577.

**Webster, Noah.** b. Hartford, Conn., 1758; d. New Haven, Conn., 1843. — 1017, 1459, 1955.

**Weiss, John.** b. Boston., Mass., 1818; d. Boston, Mass., 1879. — 1023.

**Wellington, Duke of** (Arthur Wellesley). b. Dangan Castle, Ireland, 1769; d. Walmer Castle, Eng., 1852. — 2028, 2029.

**Wesley, John.** b. Epworth, Eng., 1730; d. London, Eng., 1791. — 233.

**Whately, Richard** (Archbishop), b. London, Eng., 1787; d. 1863. — 2091.

**Whewell, William.** b. England, 1795; d. 1866. — 86.

**Whipple, Edwin Percy.** b. Gloucester, Mass., 1819; d. Boston, Mass, 1886. — 99, 239, 948, 1709, 2108.

**Whitefield, George.** b. Gloucester, Eng., 1714; d. Newburyport, Mass., 1770. — 1382, 1688.

**Whittier, John Greenleaf.** b. Haverhill, Mass., 1807; d. 1892. — 1181.

**Wilson, Thomas.** b. Burton, Chester, Eng., 1663; d. Sodor and Man, Great Britain, 1755. — 2138.

**Winter, William.** b. Gloucester, Mass., 1836; . . . . — 544.

**Winthrop, Robert Charles.** b. Boston, Mass., 1809; d. 1894. — 244, 616, 1794.

**Wolfe, James.** b. Westerham, Eng., 1726; d. Quebec, Canada, 1759. — 357.

**Wotton, Sir Henry.** b. Boughton Malherbe, Eng., 1568; d. Eaton, Eng., 1639. — 385, 763, 1535.

**Wycherley, William.** b. Clive, Eng., about 1640; d. London, Eng., 1715. — 109, 2070

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Necessaries, thou shalt sell thy, 887.
Necessity has no law, 1265.
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Notorious, he who has become, 1283.
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Oath, character as security, rather than, 1287.
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Obedience, child's first lesson, 1292.
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Obligation, notion of virtue implies the notion of, 1294.
Obligations, in no way alters, 88.
Obliquity of understanding, an honest, 1295.
Oblivion, the page whereon memory, 1177.
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Occasion hath her hair on her forehead, 1298.
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Office, a dog's obeyed in, 1308.
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Opinion, a plague of, 1319.
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is uniformity of, desirable, 1316.
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Opinions, man's, of more value than arguments, 1314.
popular, seldom or never the whole truth, 1317.
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Orator, capital of the, 1326.
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Oratory, action the first part of, 9.
Oratory, the effect of, 1325.
Ordeal, the, is a superstition, 1327.
Order, the modest limits of, 1329.
the preservation of, 1328.
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Paris, when they die good Americans go to, 1346.
Parnassus, music is the poor man's, 1239.
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Party, go to heaven but with a, 1348.
he serves his best, 1347.
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Passion, avarice is a universal, 108.
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Pathos, humor consistent with, 840.
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Patience, how far will you abuse, 1356.
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Politician, conduct of a wise, 1437.
Politics, a deleterious profession, 1441.
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Quarrels, head is full of, 777.
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